

THE
CHINESE RECORDER

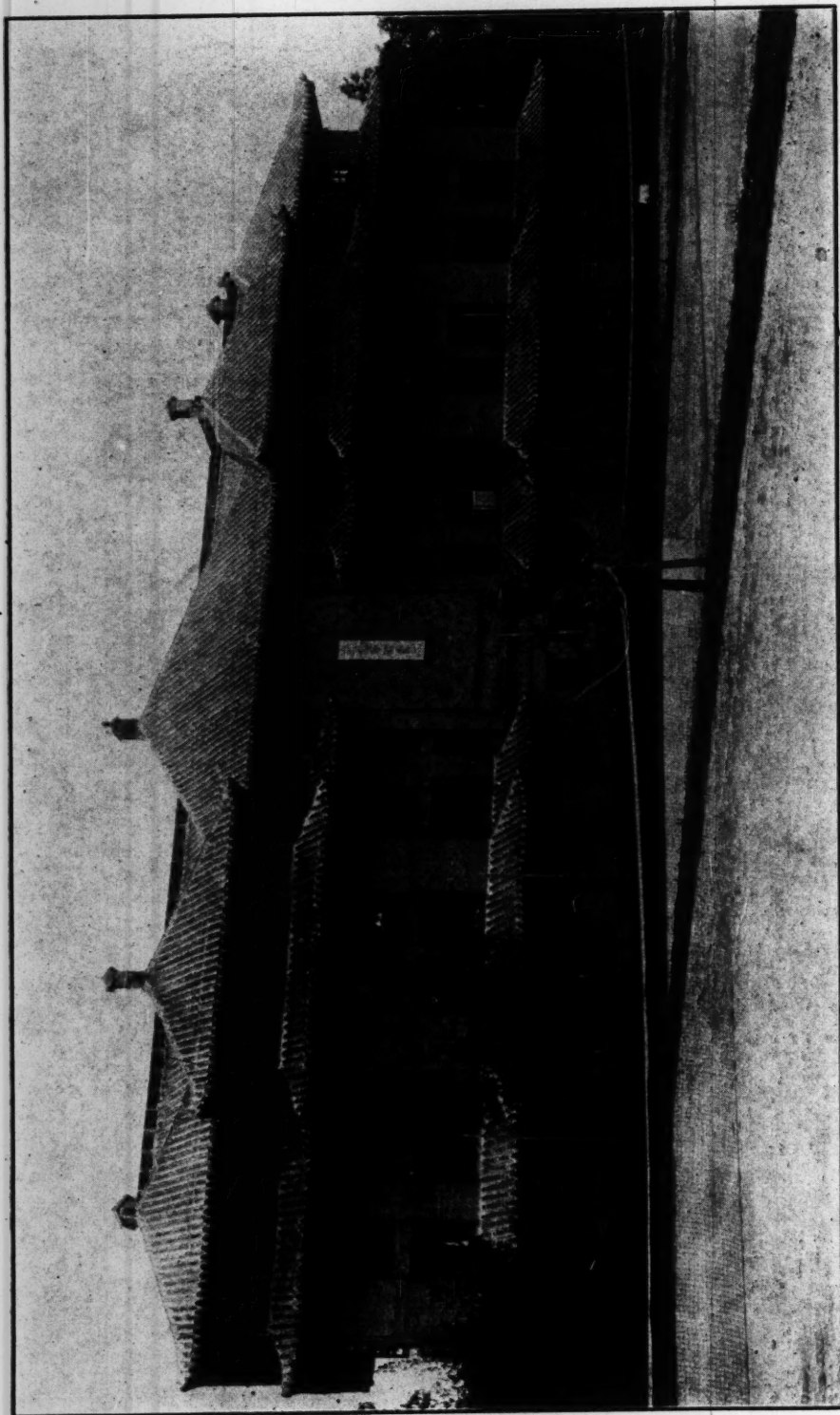
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THE CHINESE RECORDER

VOL. LII.

JANUARY, 1921.

No. 1

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VOL. LII

JANUARY, 1921

NO. 1

Editorial

Some Conditions Confronting Christianity

**A Day of
Perplexity.**

SOUNDS of the crumbling of an old order can be heard by everybody; the signs of a slowly emerging new one are seen only by careful observers.

Destruction and reconstruction are to most people, Chinese or Western, inextricably mixed. Many can prophesy an unprecedented future for China but none can tell with assurance its features. But we may all be sure that the next decade will see the flowering of many current ideas, commercial, political and religious. Disillusionment stands out in the present Chinese attitude towards the world. Western imperialism has been fully measured though incoherence of organization prevents its being even partly met. International ideals are appraised at their actual value only. There is a feeling abroad that in theoretical political ethics China is equal—if not superior—to the West. Out of this disillusionment is coming a challenge to everything past and present. The discontent of the student and merchant classes is a part, as well as a proof, of this. Among other things the "rights" of Westerners in China are being challenged as never before and a determined effort is being made to repair that broken and illusive national "sovereignty."

With the weakening of old sanctions is appearing an extreme liberalism, or socially uncoordinated individualism, with here and there a flicker of Bolshevism, or free love, with very rare attempts to practise. Parental and pedagogic control also are not over respected. But it is assumed that the good sense of the Chinese will prevent these hectic flushes of doctrinaire liberalism going very far. Possibly the one word to best express the condition of the mind of the majority in China is perplexity. A group of Chinese leaders has struck the bottom in thinking. The Chinese people as a whole are stung to the quick by actual and threatened exploitation and are smarting under their inability to use their incoherent hugeness. While there is growing open-mindedness about Christianity, they are puzzled by what appears to be two types—socially expressed religion and individual religion—and seemingly discordant propaganda. Yet there is a growing clarity of vision as to China's real needs and slow improvement in organization to meet them. Here one danger threatens, almost the logical result of the present situation, a cynical skepticism as to the disinterestedness of the motives of anyone as regards China. The Christian forces must plan to ward off this danger and to hold that confidence of the Chinese people which will enable them to help fully in the needed reconstruction.

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**Awakening
Aspirations.**

AMONG these nation-wide waves of perplexity appear aspirations towards better things. There is developing a desire for that independence shown in doing things for oneself. This is true of commerce, politics and religion. It is a natural desire and while sometimes over-hastily followed must be welcomed and cultivated. In the cotton industry, the export trade and development of Western industries by Chinese, this independent spirit is especially apparent. In matters political, China is determined to yield no more, though she may not be able to get all she thinks her due. There is also a slow movement to raise the economic standards of living and heighten the value of life. And most significant are determined attempts to think straight, which, heading up in Peking, are radiating throughout the country through the press and other avenues. Then there is ambition to be a real force in the modern world, not only through sheer bulk or strength, but by contributing to all its needs. Though at present ancient, mediæval

and modern conditions are inextricably mixed in the life of China, yet she is slowly turning toward the light of a better day. It is these aspirations for leadership, independence, better living, and straight thinking which constitute the movements that will in the next decade come to fruition and make a new situation for the Christian movement. But in all this there is the danger of absorption in economic progress to the neglect of the spirit. This is not a new danger but it is enhanced by the possibility that China may even forget the best of her own past in this struggle for material progress. To help offset this, Christianity has a special task, opportunity, and responsibility, for it is above all a religion of the spirit.

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**Progressive
Beginnings.**

IN addition to these aspirations, there are progressive beginnings. Government and people are dissociated, central government and provincial rights are clashing and civil and military types of government are facing each other. Yet there is a growing consciousness of national solidarity. The Chinese people are beginning to think together through public opinion. The same thing is true of Chinese Christians. The Christian movement is more Chinese in character and control than ever before. A tremendous forward movement in this regard might start at any time. There are also signs of constructive thought. There have appeared from Chinese pens within the last year or two comprehensive schemes for railroads and highways. In Shantung four thousand *li* of automobile roads were planned. There can be felt an increased stiffening of the moral backbone shown in a new spirit which though it lacks adequate organization is a real and permanent factor. Unscrupulous Chinese cannot get the help of the Consortium on their own terms and on the other hand there is staunch opposition to the idea of the Consortium having control of the land tax, which might mean the final disappearance of China's freedom. The national attitude on the Shantung problem is evidence of moral strength, showing through the rags of political incoherence and intrigue. This new spirit is expressing itself in efforts at self-direction. To plan for Chinese self-direction must be the key-note of the National Christian Conference and adaptation thereto the aim of the next decade of the Christian movement in China. There is a slow and sure improvement in educational plans and

methods to advance these ideas. In this connection practical educational efforts along vocational, industrial and agricultural lines are being made. These may be only beginnings but they are of tremendous significance nevertheless, as is also the movement to unify the language and push the use of the vernacular. What these efforts will mean in the next ten years, no one can foretell. Here also there is a danger that complacent isolated effort may retard the co-operation China needs and so temporarily retard progress. Of the possibility of co-operation, therefore, the Christian Church must be an outstanding proof if it wants a place of leadership. A divided Church cannot lead a China slowly and painfully growing together.

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Religious Strivings.

THESE movements are affecting also the religious life of China. The anti-religious crowd in China is possibly small. There is another group that thinks culture an adequate substitute for religion. Moreover, the spirit of challenge is as strong in regard to the fundamental bases of religion as anything else. Yet, there is a real religious quickening. There is going on a study of Christianity in terms of ethics and social needs which cannot but help the Christian Church. There centres in Peking, a determined effort to interpret Christianity to the modern thinkers of China. The *Shun Pao*, a leading Chinese Shanghai daily, issued a Christmas special which contained a number of articles setting forth Christian ideas. Both on the part of non-Christian and Christian thinkers, there is an attempt to select the permanent elements of Chinese civilization and show their relation to the Christian message. There is a decided emphasis on the ethical as over against the traditional and on personality as over against rigid rules of conduct. This is related in part, to neglected phases of Confucian philosophy. As far as Christianity is concerned, there is a real and deep indigenous movement. The national significance of Christianity is more prominent. Within a year there were held four national Christian conferences. The position of Christianity will be greatly enhanced by its participation in famine relief. Thus the way for the Christian message is being cleared as never before. Here also there is a danger which must be kept in mind, and that is, that culture and ethics may be considered sufficient for the task of freeing personality and cause neglect of that fundamental and indispensable personal relation to God.

Meeting the Situation.

As to meeting this situation, some suggestions have already been made. Christianity is undergoing an intellectual searching unparalleled in its history in China. People are looking to see, among other things, how it can improve living here as well as direct to a better life hereafter. To meet this, we have a Church becoming free in spirit but lacking experience. It is possible that with the prestaged passing of extraterritoriality in the next decade, Christianity in China will stand more on its own merits than ever before. The call for the Christian message was never greater. To make it effective, our attitude must have less of the iconoclastic and more of the sympathetic; we must help think through the relation of the permanent elements of Chinese life and thought to Christianity. Possibly the outstanding need of the Christian Church is adequate leadership. To meet these ancient, mediaeval and modern conditions, leaders of all grades are needed, but we are weakest in the quantity of leadership qualified to serve the modern thinkers of China. Too little is being done to train those who can make Christianity plain to leaders in the new thought movement. In addition to the simple telling of the Gospel story, Christian leaders must think and speak in terms of philosophy and science. The Christian message has many facets and can meet all essential human problems and needs. For Christianity to do what the religions of China have failed to do is, among other things, to catch the practical imagination of the Chinese. Furthermore, the greatest task of the next ten years is for Western Christianity to find how to co-operate with the Chinese Church on its own terms. To do this, we must be helpers rather than propagandists and serve Christ and China rather than the groups that send us. As missions or missionaries we must be absorbed in the Chinese Christian movement. In other words, we must guard against the danger of unconsciously setting group interests over against the great Christian message of love and service to all men. The Christian movement and each individual Christian and group must exemplify the disinterested spirit of Christ. We cannot win or help China otherwise. We must make it clear that our program can help meet social needs as well as individual spiritual needs, help solve temporal as well as spiritual difficulties and result in life that will change things for the better here and to-day. To meet this situation will require all the thinking and pulling together the entire Christian force can give.

A Christian Missionary's Prayer at "The Altar of Heaven"

Almighty God, Creator of Heaven and Earth, on this Altar, ancient of days, erected to Thee in long flown centuries, we would again worship Thee and call upon all that is within us to bless and praise Thy Holy Name. Holy, Holy, Holy, Lord God Almighty, Father of all the human race,—the Help of our Forefathers in ages past, our Hope for years to come,—we adore and bless Thee, we love and worship Thee this day in this place made holy by the worship of long buried and forgotten Emperors. Hear Thou the prayer of our hearts.

We beseech Thee speedily to unite in love and brotherhood the many nations and people of this earth; may they soon dwell together in peace and mutual helpfulness as one great family.

For the land and the people whose forebears erected this altar we earnestly pray. Look in pity on this over-populated country, on the teeming myriads in dire need of life's highest and best things, hungering and thirsting for they know not what, dissatisfied at last with the past and turning their faces toward a new life. Oh, that they might find the more abundant life which our Lord and Master of Mankind came to bring.

Forbid that they should be led astray as in the past, to forget and desert the God of heaven and earth to whom they erected these altars. Grant, Almighty God, that throughout the length and breadth of this land, the people may turn to Thee again, to worship Thee in spirit and truth, knowing Thee more perfectly as the God of infinite love and righteousness as revealed in Christ Jesus their Lord and Savior.

Bring peace and brotherly love out of the chaos and suspicions of international relationships. Grant that the new national self-consciousness may be guided by Thy hand into paths of the greatest blessing to all mankind, lest it go astray and bring calamity to this and all nations. Protect the young Republic from the mistakes that have cost others so dear. May the people learn to put their trust, not in might, not in armies, but in the Spirit of the living God, which is righteousness, peace and goodwill among all men.

For the Church of God in China we beseech Thy richest blessings and the outpouring of Thy Spirit's power. Hasten the day when the Good News, which is the power of God unto salvation to all who believe, shall shake the nation awake and turn all hearts to their Heavenly Father.

Unite all workers in Thy Vineyard for the prosecution of their God-given task, that in their unity the strength of Thy Spirit of loving, sacrificial service may be expressed. Assist Thy Church to make every home an altar to heaven, and every heart a temple where Thou canst dwell.

To this end bless every effort put forth in Thy name, whether in church or institutional work, hospital or school, and may Thy servants everywhere see that the travail of their souls and of those who have already laid down their lives, has not been in vain and be satisfied. Deepen their faith in Thee and in the coming of Thy Kingdom. Make Thy servants eager to pour out every treasure of heart, mind and body, to bring in the glad day of Thy universal Sovereignty. May the service of God and Man become the delight of every Christian throughout this and all lands. Speed the time when Thy heart and the hearts of Thy servants shall rejoice to see this people become one glorious temple to heaven, an altar to the One True God, where the sacrificial living and service of humble and contrite hearts will daily rise before Thee as a sweet smelling savor. Hasten the time when neither in any mountain, nor in any Jerusalem, but in the whole wide world all men shall worship Thee in spirit and truth, and love each other as brothers. (Rev. A. G. Adams, Suifu, Sze.)

(Compare with Prayer of Emperor on page 53.)

Contributed Articles

Conversion or Culture?

C. S. CHAMPNESS

FRANK STOCKTON, in one of his volumes of short stories, gives a delightful "Complete Letter Writer" dealing with situations not generally provided for in existing volumes. One pattern epistle is from a parent to his son at school, who has just received two letters, one from his hopeful son, and the other from the principal of the school. It runs somewhat in this wise:

"My DEAR JOSEPH,

I am in receipt of your epistle, requesting an augmentation of your pecuniary allowances; I have also received a letter from your esteemed preceptor, which deals with the unsatisfactory progress you have made in your studies. Should I ever again be in receipt of two such similar epistles, you will experience an excoriation of the cuticle which will adhere to your memory for a term of years.

Your affectionate parent,

HENRY JOHNSON."

A recent issue of the CHINESE RECORDER contains two communications which synchronize, and their synchronization causes me to venture to speak my mind on what is one of the most important matters concerning missionary work at the present and at all times: namely the supply of Chinese native preachers.

The communications to which I refer are from two sources; one is in a letter dealing with the Chinese Missionary Society which has undertaken work in distant Yunnan. The other is from the organization which is endeavouring to induce Chinese college graduates to devote themselves to the work of the Christian ministry. The first laments the lack of ordained Chinese preachers in Yunnan; the other tells of efforts made to persuade men to undertake an unpopular task.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

There seems to be a great misconception abroad as to what is needed and what must be expected, in connexion with supplying the great need for preachers of the Gospel in China.

First, to deal with the lament made over the lack of ordained ministers in Yunnan. In such a terribly needy field, on such stony soil, is it not more important to seek for preachers of any kind ordained or otherwise than to deplore the fewness of those who have been specially set apart by the rite of ordination for the work of the pastorate? We should be thankful for what preachers there are in Yunnan, whatever the grade to which they may belong.

In regard to the efforts made by the Student Volunteer Movement in its work in China, is there not a danger of putting the cart before the horse? Some years ago, at a big Sunday School Convention in Washington, D.C., a well-known English minister was present, who took a prominent part in the proceedings. During the Convention, a visit was paid by a prominent American politician, who made some very complimentary remarks about Sunday schools. After he had finished, the English brother delivered a very adulatory speech, thanking the politician for his gracious words. Then came a bombshell; a well-known Congregational minister (who, though he has preached in U.S.A. for about thirty years, hails from England) made a speech which though short was most effective. "The eminent politician who has just addressed us, is not so worthy of our thanks as the last speaker would have us believe. It is he who ought to thank *us* for allowing him to make a speech at this Convention, and not we who should thank him for making a speech." It was a brutal way of putting it, but it was eminently truthful.

Ought missionary organizations to be spending time and effort and money in going after Chinese college graduates to request them to become preachers of the Gospel, when these same Chinese graduates, if the functions of the religious educational institutions where they received their training were working in a really effective manner, should be themselves offering with a free and joyful heart their whole lives to the service of Christ? For this reason, the efforts of the Student Volunteer Association in China appear to me to be very much beside the mark.

Christian training institutions in China are suffering at the present day, not from a lack of organization, or funds, or

apparatus, but from the lack of men to be trained. This lack will never be supplied through any organization to search out men in the colleges, and ask them to become preachers. Preachers are not manufactured articles. They come as their result of natural processes, which are the work of the Holy Spirit. Right it is that men who are called to the great work, should receive all possible training, but there has to be the supply of men to be trained, or all our efforts are a dismal failure. It is like a mill grinding away with the hopper empty. We need to have that hopper full, and I am bold enough to say that the Student Volunteer Movement will not fill the hopper.

Let me give one or two instances of how the hopper does get filled.

T. P. was a rough lad living in Central London. He attended a Sunday school that was held in very poor premises. In that Sunday school, when he was about fifteen years of age, he was converted. Immediately after his conversion he was anxious to do something for the Saviour, and used to gather his companions around a lamp post, and tell them about Jesus. From this he was led into other forms of Christian service, and offered himself for the ministry. That year was a time of financial stringency, and it was not possible to receive any men into the training institutions who were not able to pay their way. T. P.'s way was in this way blocked into the ministry. But he offered himself to the C. I. M. and came to China, where he worked for several years in that Mission. Later on the way opened to join the Missionary Society of his own church, and he was in 1902 ordained. In 1908 he died of disease contracted during most self-sacrificing labour in relieving famine.

T. P., though his early educational advantages were small, became a good Greek scholar, and as a student and speaker of Chinese achieved great success.

In a certain ancient city of England lived a good man who conducted a class for Christian Fellowship at the Church he attended. Most of the members of his class were young men, and the class attained great success, being a center of spiritual power. One of the ministers of that church called on a young man who had received great spiritual benefit from meeting in this class; and said to him, "Mr A—you ought to be studying to be a preacher. I am leaving a book with you which I want you to study; when you have got through it, come and see me, and I will examine you."

The book was a Greek Grammar. The young man, who was a working tailor, used to study the book while he was at work, just as David Livingstone studied in his early days. Having obtained a knowledge of Greek, he became a student of the New Testament in the original, and afterwards qualified himself to enter the ministry. He was sent out to China where for many years he did most excellent service, at one time acting on the Revision Committee of the Chinese Old Testament.

It is possible to give many instances of men of scanty educational attainment—anything but college graduates—who have proved themselves to be worthy of being recognized as ministers of their church. Though in early life the way to a grammar school education was denied them, they attained to a practical knowledge of the original languages of Scripture, and became good scholars.

What is meant by ordination? Is it not the recognition by the Church that a man is fit to bear the responsibility of pastoral work? And to whom is ordination extended? Only to those who are reckoned fit to receive it. And in what does this fitness consist? Is it not that the ordained is assumed to have received a call to a minister of the Gospel? Then why lay such emphasis on urging college graduates to become ordained ministers? What is there in the *college graduate as such*, to distinguish him from his fellowmen, so that he should be assumed to automatically possess the necessary qualifications for the Christian ministry?

Then let us look at the Chinese graduate as we find him, considered as a graduate. Do we find among the young men who are college graduates, just because they are graduates, the *Gifts, Graces, and Fruit*, that we associate necessarily with those who are called to the work of the Christian ministry?

Ordination is not a sudden thing; it is bestowed upon the preacher after a long probation. It must never be a piece of machine work, which comes automatically after a certain study course is completed. Those responsible for choosing out the men to be ordained, have a great responsibility, and it must be most carefully and prayerfully exercised. I have seen in a certain mission this kind of machine at work, and the results were deplorable. It used to be said among the missionaries that the most fervent evangelists and most spiritually-minded workers were to be found not among the ordained native ministers.

Let me ask a question of those who are seeking the college men to induce them to enter the ministry—it may offend some, but I think it ought to be asked—"Are the men you have in mind really converted?" I have seen some Chinese scholars brought forward as preachers of whose pulpit deliverances it might be said that they were Confucian Essays that had undergone a slight chemical decomposition. The Christianity of such men was a mere allotropic form of Confucianism.

I do not want anyone to think that I despise learning. Far from it; every preacher should be a man who is full of anxiety to improve himself. John Wesley gathered around him a number of preachers, who were mostly men from the working classes, but Mr. Wesley insisted that they should study. Any man who refused to study he dismissed from his service. While pleased to make use of men who had received few educational advantages, he never put a premium upon ignorance.

Do we find, among the college graduates who are being sought after by the Student Volunteer organizations, the men who like Isaiah have passed through the spiritual experiences of the prophet who said, "Here am I, send me," or the Apostle who said, "Lord, what wilt Thou have me to do?"

When anyone has received from God the assurance of the pardon of sin, and has turned away from a life of self-seeking to whole-hearted consecration to God, there is never any difficulty in enlisting such a one to the service of Christ. Not all are called to the ordained pastorate; there are hundreds of avenues of service open to the loyal and devoted follower of Christ. I think with joy of the hundreds and thousands of devoted workers in the homelands, who in service as Sunday school workers, stewards, deacons, leaders of Bible and fellowship classes, local preachers, mission band workers, perform comparatively humble but most necessary functions, and whose whole-hearted devotion receives the reward of turning many to righteousness.

The cart is being placed before the horse, when we find organizations which seek after college graduates to persuade them to become ministers; just as in the case of missionaries who spend their whole time in writing for special gifts. The people who have money to use in God's service ought themselves to be seeking avenues for the employment of their financial gifts, not waiting till someone asks them for money. China's college graduates, especially those from missionary institutions, should

know, without anyone reminding them of the fact, that the call to Christ's service holds for itself the paramount position.

Lord of the Harvest hear	Convert and send forth more
Thy needy servants' cry ;	Into Thy church abroad,
Answer our faith's effectual	And let them speak Thy word
prayer	of power
And all our wants supply.	As workers with their God.

O let them spread Thy name ;
 Their mission fully prove
 Thy universal grace proclaim
 Thy all redeeming love.

C. WESLEY.

The Relation of Mission Boards to Missionaries and their Work

T. EKELAND

OUR subject is not only closely related to other similar questions, but is dependent upon certain underlying principles that are of such a nature, that unless they receive due consideration all answers to the question before us will be superficial and worthless. Before attempting directly to deal with the subject, allow me, therefore, to give a brief résumé of the most important principles that are more and more coming to govern methods of missions in our day.

The last two decades have witnessed an enlarging of the scope and importance of foreign missions far beyond what men formerly had faith to believe could come about. The persevering labors of missionary leaders to enlist the whole-hearted co-operation of the whole church in foreign missions has resulted in a more vivid sense of the world-embracing and world-transforming power of missions, as well as a new sense of our debts to humanity. It is no longer the so-called religious enthusiasts only that support foreign missions. It is now supported by men in all walks of life, who have been touched by the social and spiritual needs of the world.

But with a wider interest and support has come a closer study of the problem and methods of its accomplishment. The methods that had been found satisfactory for the church at home were long considered sufficient and generally followed also on

the foreign field. Each little group of missionaries, segregated and separated from others by the detailed rules and tenets of its home church or board worked to transplant on foreign soil the creed, ritual, and methods of church government of its home church, little mindful of how well or otherwise it could be assimilated by a people of a character and traditions quite different from their own.

Three factors chiefly have contributed to a changed method of approaching foreign missions.

First, that results have not come up to expectations. Comparing present-day missionary efforts with those of apostolic times, those of our day appear vastly greater. And yet, who is prepared to say that the last century has yielded as large results as the century following the ascension of Christ. What is the reason? Is God's arm shortened so that he can not reach men of our day because of their hardness of heart, or are we justified in ascribing it to a lack of zeal in present-day efforts for the bringing in of God's Kingdom?

The second factor has grown out of the first. Leaders of missions have come to entertain the thought that present-day non-Christian peoples may require a method of approach differing somewhat from that which proved successful with former generations, or even that used to-day in our homelands, and that this need calls for a change in our methods of mission work.

Thought and study along these lines have disclosed that very many of the laws that apply to other human enterprises apply also to foreign missions. As in the physical world there are also, in the spiritual world, laws that demand of us conformity if they are to assist us in reaching the aims for which we strive. The first condition, therefore, of wise conduct in any sphere of activity is to identify the situation, in other words, by study to come to understand the problems before us. We should not characterize correctly foreign missionary activity of the past by calling it a period of unstudied or blind activity, for numerous noble men and women have not only freely given their mental and spiritual powers to the task of winning men for Christ, but have also sought to gain a comprehensive knowledge of all phases of the missionary enterprise. But it nevertheless remains true that the wider outlook on missions as a world-embracing and world-conquering force which formerly was but the vision and fond hope of a few has the last two or three decades become a powerful inspiring force in the church. Men of affairs in all

walks of life have come to believe in the practical possibilities of reaching the goal of missions, and are giving unstinted support to what is fast becoming a world encompassing enterprise.

As a third factor in changing our attitude to foreign missions should perhaps be mentioned the rapidly increasing funds and other resources accruing to foreign missions. Wherever large funds are invested there is everywhere a strong demand for efficiency in their use. Enterprises established for economic profit only have found it necessary and profitable to set aside their best men for the thorough study of the situation they are facing, as well as methods conducive to efficiency and economy in every branch of the undertaking. The result of the organizations and methods they have perfected has been that they have year by year reaped ever increasing returns for the resources expended.

With enlarged contributions to foreign missions comes also the same demand for efficiency and economy in their use. A few years ago America contributed less to foreign missions than was spent for chewing gum. This sum divided among more than one hundred societies did not tend to make the question of economy and efficiency particularly urgent. But if, as we hope, the future shall see the treasures of the Christian nations poured upon the altars of God sufficiently for the speedy evangelization of the world, organization for economy and efficiency must keep pace with the increasing resources. Otherwise interest and faith in the cause will fail, contributions will be withheld, and we shall miss our goal.

The dawn of a new day also in this respect has appeared. A change of attitude has followed the persistent work of missionary leaders. They have not only tried to analyse the missionary situation and gathered information bearing on mission practices from all quarters of the globe, but have to some small extent been able to test out in practice the new policies their study has yielded, and by their results proved their value. Through all this it has become apparent that the missionary problem must be approached in an attitude of humble, earnest students, rather than as graduate masters.

When attention has thus briefly been called to general principles that apply to all missionary endeavor to-day, it is because only when these are appreciated and followed that any church can hope to establish its foreign work on a basis where the truest economy and the most adequate returns will result.

Let us then point to some of the more outstanding principles that have evolved from the new and more scientific study of the missionary situation. Perhaps we shall in these find suggested the answers to the question of the subject before us.

Most new principles discovered are but fuller statements of fundamental principles that are conditional to success in all human affairs. The principles so strongly emphasized to-day for the conduct of foreign missions are no exceptions. Allow me to call attention to two of these fundamental principles, namely the above mentioned necessity of thoroughly understanding the situation facing the missionary, and the necessity of co-operation.

It was one of the most valuable lessons learned by primitive man as it is of every growing child, that success in any undertaking depends to a great extent upon how well he understands the situation confronting him. Experience teaches him that this principle applies as well to the greatest as to the smallest undertakings in life. We should expect that a principle of so universal application should have been applied in foreign missions from the first. But missionaries and especially mission boards and churches have insisted upon considering the situation on the mission field and at home, as far as the Church's relation to it is concerned, as practically identical. They have, therefore, considered the deeper study that leaders to-day urge to be superfluous. The situation that developed when the more thoughtful and experienced missionaries began, not only to urge a thorough study of the missionary situation, but also to insist that changed methods of meeting the situation must be applied, is familiar to most of us. The home board could not and would not admit that the situation on the foreign field was essentially different from situations they were acquainted with. And perhaps they felt forced against their will to conclude that some perverting influences were at work among their representatives on the field. Though the board as well as the missionaries were keenly aware of the importance of their standing shoulder to shoulder in the work, they found the divergence of views gradually widening, and perhaps even some friction developing between them.

The questions on which there has seemed to be an inherent tendency for boards and missionaries to differ are many. But the underlying cause of the difficulty is perhaps that both

parties consider themselves by virtue of their experience and position the better fit to direct tendencies and developments in the mission churches. It would surely be beside the mark to credit this tendency to a desire to rule either in the board or in the missionary. It is rather due to differences in experiences.

When the missionary entered the foreign field he perhaps held essentially the same views as the board on mission policies. He, as they, had come to look upon the expression that the spiritual life in the church had through generations given itself in their church life and church government as the nearest to perfection that man had yet attained to. It was, therefore, surely worthy of being the model according to which a coming church in any land safely could, and of right ought to model its developing Christian life. Gradually, however, observation forced him to reflect upon many serious questions that he had never faced before: Why, for instance, did not the new found peace and hope of the Christian produce a more vigorous activity and greater initiative? Should this all be credited to a lethargy inherited from a heathen past? Or was it possible that a church system evolved out of the religious life of the West failed when it was called upon to give form and expression to the growing life in the church of the East? Why were not larger contributions to the work of the church forthcoming? Did not frequent liberal contributions to projects that won their interest and approval go to show that church members could and would contribute? Did native helpers work with the energy and enthusiasm they were capable of? If not, why?

These and similar questions revolved and matured in the missionary's mind and heart until he gradually found himself far removed from many of the views on methods of missions that he had brought along to the foreign land. He felt himself in need of a reconstruction of his views of the missionary problem, based on a careful study, and he set about to secure it. He was convinced that only when study and work go hand in hand can he give to the foreign field the best of which he is capable.

I shall neither have time nor need to call attention to the various directions in which mission policy is moving as a result of the new study of missions, but this is not essential to answering the question before us. Allow me, however, to mention what to me stands as the most important and promising direction in which we are moving. I refer to the efforts made, shall I call it, to unbuckle the straight-jacket that Western forms, govern-

ment, and customs have proved to be on the young body of the native church. Native as well as foreign leaders have come to recognize the fact that men set free in Christ can give their best to the church only when they, like the early church, know no restraint of the expression of their life in God save His word as the spirit of God leads them to understand it.

But to return to the question before us—if missionaries in spite of long experience and serious study of conditions at hand, and in spite of their best efforts to adapt their occidental make-ups to oriental conditions, still find it necessary to guard their every move lest it shall come to stifle the expression of some native gift in the church, how then dare a mission board, many of whose members have probably given but little time to the study of missions even at a distance,—how dare they presume to direct in detail the development of the foreign church. And here the remarkable anomaly meets us that the mission boards that have taken their responsibilities most seriously, and, therefore, have made missions their foremost study, these are as a rule the boards that least attempt to exercise control over the development on the foreign field; while the less well-equipped boards probably insist that their decisions be carried out to the letter.

But the boards that now follow a liberal policy toward their missionaries and the native church were not necessarily always thus liberal. What brought about the change? Surely the chief factor was a more thorough study of missions. And right here we arrive at the first answer to our question. Mission study alone ushers in a liberal policy toward the missionaries' work. Only by intimately knowing and appreciating conditions as they exist on the foreign field can a board come to realize that a body of men who have devoted their years to the study of the nation's hurt and to applying God's remedy for it, are better equipped than they for directing the progress both of its convalescence and its restored life. The missionary desires a more liberal policy, not that he may rule the more, but that he may keep out misrule. A healthy development within the mission church is secured only when the scriptural principle of the sacred right of every individual congregation to formulate its own church life and policies is maintained,—a principle so jealously guarded in the free churches of our homelands. The spirit of God demands full and only control in the matter of giving expression to the new life created and sustained by

Him. May the future find mission boards as well as missionaries carefully on guard against the danger of usurping an authority not given them of God. For where the spirit of God is there is liberty.

I have referred above to the two fundamental principles that have of late received a new emphasis in the conduct of missions, namely, the necessity of thoroughly identifying the missionary situation; and secondly, the importance of combination and co-operation on the work. The first if efficiently followed inevitably leads to a liberal policy toward the work of the missionary. Co-operation in the work leads to uniformity in policy.

Uniformity in plans and methods of work is perhaps of greater importance on the foreign field than at home. We are to present to the Chinese people the program of Him who would know no divisions,—Whose deepest desire was that “they all may be one.” Who can measure the intellectual and spiritual difficulty that confronts the outsider who has been impressed by the unity and solidarity of the purpose and program of Christ, as he comes face to face not only with the present endless divisions within the church, but with the numerous differences in views and methods of carrying out Christ’s program. Not infrequently will he find that one church body considers a district evangelized by another church as equally entitled to their ministrations as an unworked field. Until the essential oneness of the people of God shall be not only preached, but exhibited in the practice and policy of the church,—shall we not stand guilty of perpetuating conditions that effectually exclude countless numbers from the Kingdom of God? Christianity’s great apology in the early church was the conditions in the church which called forth from the heathen the acknowledgement: “See how they love one another.”

Our subject, it is true, calls for uniformity on the foreign field only. But such uniformity can be looked upon as a first step in realizing that larger unity which is the goal of every Christian, as it was of Jesus Christ. His words “that they all may be one” have taken on a new significance and meaning. This larger unity has so long been looked upon as impossible of realization that little heart has been put into efforts toward uniformity or union even where quite practicable. New thought, and especially new study of missions has led to a

greater appreciation of the importance of the church exhibiting to the world the essential oneness of the body of Christ in whatever way possible. This has resulted, as we know, in a strong movement to break down the barriers that are generally admitted as being not essential to Christian faith and development. Every effort toward sympathy and uniformity in policy and practice in the various churches is so much an effort at removing a stumbling block from the many to whom the divisions and disagreements within the church, so little in harmony with Christ's program, has presented intellectual and spiritual difficulties that have been factors in keeping them out of the Kingdom of God. When the people of God come to realize that disagreements within the household of God are destructive strategies of the devil that render ineffective much of the Church's work, they will discover many such barriers that can be removed not only without injury to the faith of the Church, but with decided benefit to its life and work. But uniformity in policy really implies co-operation as well in the plans for the work as in the work itself, for uniformity will have small value and will hardly be carried out among those who will not co-operate. We should, therefore, with the rest of the Christian Church incorporate as one of the foremost planks of our working program the definite aim to work to attain to all the co-operation and uniformity that is consistent with a true interpretation of the program of Christ.

If we discern the signs of the times in the oriental church we shall find an added incentive toward uniformity and co-operation in the not so very distant possibility that the native church may reject our policies of segregation and join in a policy over-emphasizing unity and uniformity to the detriment of a sound inner development of doctrine and church life. We must whole-heartedly join the movement, also in order that we may bring as much of our influence to bear in directing it as possible.

We need not multiply arguments in favor of co-operation and union which in our day are part of the vital knowledge of most missionaries. The Lutheran churches may justly congratulate themselves on the advances already made in these respects. May they be the first efforts of a larger co-operation that shall multiply our power for the evangelization of this land.

An attempt has been made in the above to point out that co-operation and unity are in a greater degree essential to

success in Christian work on the foreign field than in the home lands. This has resulted in a difference in appreciation and emphasis on this point, at home and abroad, which needs constant adjustment. Unless such adjustment can keep pace with the developing needs as felt on the foreign field, misunderstandings between the home base and their representatives will result, and the work will suffer. But since the need of co-operation is greatest on the side of the missionary body, the burden of effecting this adjustment must chiefly rest with the missionaries.

The question therefore remains: "What can be done to cause the home churches and boards to see our needs in these respects and join us in our efforts at working together with others for accomplishing the work of the Church of God?" I shall not attempt to give any adequate answers to this question. I would beg leave, however, to offer two suggestions. The first is that when the missionary body as a result of careful study of the situation has come to definite convictions as to the needs on the mission field, it must not, in its presentation of such needs to the home church, allow itself to be influenced by its knowledge of the attitude of the home board in the matter. It is true that we are to represent those who sent us. But we best represent them when we fully and truly represent before them the people they sent us to help. We are not here to effect compromises between the views of the home church and the real needs on the field. We can be loyal to our home church only by being fully loyal to the foreign church.

Again we must remember that the home church is to a very great extent dependent upon us for the information that shall shape their views and determine their attitude toward their foreign work. Investigation would perhaps show that where reason is found to complain of a liberal policy on the part of mission boards, it is in great part due to their more or less groping in the dark as to the true situation on the field. This is perhaps due to an indefensible neglect on the part of the body of missionaries, and where found should turn a good share of the censure from the board to the missionaries themselves. In this connection it should be remembered also that articles written for the public at large are not sufficient to satisfy the needs of the boards. To meet their special needs we should aim at scientific and scholarly presentations of every phase of the problem. If due time and attention is given to keeping our home churches and boards well enlightened on all sides of

our problem out here, this will probably do more than any other one thing to secure their sympathetic co-operation and a liberal policy toward our work.

The subject before us has caused us to emphasize rather exclusively the importance of correct policies and methods in mission work. We would, however, by no means leave the impression that if only the machinery works without a hitch results are assured. It is for instance quite possible that the increase in funds accruing to foreign missions may produce in the church an abnormal trust in money which will cause a corresponding decrease in our reliance upon spiritual forces.

Again when we emphasize the importance of methods we may be exposing ourselves to the temptation of expecting by means of human organization to force hasty effects. "It is vain to try to patronize God by offering Him a quick-order Christianization of humanity. He will not accept the favor." The divine plan brings slowly to pass the most important moral results among mankind. No feverish haste, but the common-place round of daily faithfulness is still the road that leads to victory over the enemies of God.

When, therefore, we seek the betterment of methods and conditions relating to our work, let our only aim be the better to consecrate all forces available to the ushering in of His Kingdom.

Reconstruction of Secondary and Higher Education in India and the United States with Its Suggestions for China

T. H. P. SAILER

ONE of the outstanding documents in the history of education appeared during 1919—the report of the Calcutta University Commission. For a long time it had been felt that higher education in Bengal needed an overhauling. An Indian Universities Commission, appointed in 1902, rendered a report, most of which was adopted in the so-called Universities Act of 1904. But it later became evident that more fundamental reconstruction was necessary. Accordingly, in 1917, another commission was appointed, headed by Dr. (now Sir) Michael Sadler, Vice-Chancellor of the University of

Leeds, who was for a number of years in charge of the Special Reports on Educational Subjects issued by the British Government, and also of several surveys of education in England. Of the other seven members of the Commission, one was a Hindu, one a Muslim, three were professors in British universities, and two British educational officials in India. India has been fortunate in having at intervals educational commissions of high quality to examine her system and make recommendations. Reforms of great importance have resulted from each of these reports. No system of education which desires to be progressive can afford to neglect periodical surveys by competent experts. The greater the handicaps and limitations, the greater the need of all the assistance possible in employing effort to the best advantage.

The Calcutta Report has been issued in thirteen volumes. The first three volumes summarize the evidence on a wide variety of topics. Some of them, such as government and private effort in education in India, the education of girls and women, the medium of instruction and examination, the training of teachers, agricultural education, etc., are of the greatest importance to missionaries. Volumes IV and V present the recommendations of the Commission on these and other subjects, which are summarized in about fifty pages. These five volumes average in extent just over 400 pages and in cost only about two shillings per volume. The remaining eight volumes contain appendices to the Report, general memoranda and statistics, and detailed answers to an elaborate questionnaire submitted by the Commission. An interesting review of the whole Report, by Dr. Garfield Williams, appeared in the *International Review of Missions* for January, 1920.

A bulletin of the United States Bureau of Education (No. 35 of 1919, *The Junior College*) sums up influences working for the reconstruction of higher education in America, which have been operative for some years and promise further development, and which are in some striking respects quite along the lines of the recommendations of the Calcutta Commission. It would seem worth while to call the attention of missionaries engaged in higher education in China to these tendencies and their possible bearing on missionary education.

In brief, Dr. Sadler and his colleagues recommend that the two lower years of undergraduate college work in Bengal be separated from university work proper and transferred to new

institutions to be known as intermediate colleges, some of which should be attached to selected high schools, while others are independently organized. The United States bulletin shows how in several ways the tendency to locate the break between work of the secondary and university type, at the end of the present sophomore college year, is manifesting itself in American education, with the result among other things of over one hundred institutions which call themselves junior colleges. There are some strong reasons why the break should be located here both in India and the United States, and it is probable that at least some of these reasons will hold good for China.

1. *The General Development of the Different Grades of Education.*

The construction of an educational system is not a matter of a few simple rules, but should take into account many factors which may differ materially in different countries and at different stages of development. It may be a help in appraising these factors to consider briefly the influences that have produced and shaped our present grades of education.

Formal education may be traced to two main original influences (1) the desire of the community to have its active members, sometimes only a small part of the whole population, share certain traditions and ideals which it considers important for its own welfare. This learning is represented by the ancient ceremonies of primitive tribes, the civic training of the Greek city-states, the mosque schools of Islam and similar institutions under other non-Christian religions, the reading schools characteristic of Protestantism, and, finally, by our modern elementary education which in progressive countries has become compulsory and free. The addition of utilitarian studies, which appealed to motives of self-interest, has been in this grade of education in general a later development.

(2) The other influence was the desire to transmit more specialized learning to a few. Where a body of custom, speculation, or observed fact, had been gathered, requiring a protracted period for its mastery, men made it part of their work to instruct disciples who were attracted by sheer appetite for learning, by taste for the quiet, scholastic type of life, or by the prospect of making their way in the world more effectively. The mind goes back to the forest hermits of India, the wandering sages all through the East, the sophists of Greece, teachers

in monastic schools and in medieval universities, those who have passed along the torch of intellectual leadership.

Both types of education have been rapidly extended during the last century. General education, promoted first for religious and philanthropic reasons, has become an affair of the state and is steadily lengthening to accompany rising opportunities and standards of citizenship. Specialized education has multiplied its practical applications and is no longer restricted to the leisure class or a few learned professions.

Between these two has grown up what we call "secondary education," due to several influences. It has been, first, preparatory to higher education, supplying its necessary tools of learned languages and habits of study, and, therefore, set aside for those whose social position permitted them to aspire to a university degree. In Europe it has been largely a class affair. Second, it was made more practical for those who desired general culture and expected to enter public life without strictly professional training. Third, in countries where it is a continuation of the elementary school instead of separate and parallel to it, it is being invaded by the masses and is yielding to their demands.

It is evident that the length and character of the secondary course will vary as it responds to these influences, and also with the type of education that it undertakes to anticipate or supplement. Where secondary education is preparatory, we must consider, first, the amount and grade of specialized education which the country in question is able to absorb. On the one hand, the training needed for professional life has increased rapidly in the last few decades, and a large number of demands have arisen in countries with high industrial development for scientific experts. For these callings secondary preparation must be thorough. On the other hand, many vocations which formerly got their training altogether through practical experience, are discovering the advantage of more general or specialized schooling. For these shorter secondary general courses are arranged or specialized training is pushed down into the secondary school and entered immediately after the elementary course. Where industrial development has been retarded, secondary preparatory education is apt to be of the more traditional type.

In countries where wealth is diffused, business opportunities are numerous, and there is a leisure class, non-specialized

education may extend upwards. Liberal education is sought for its broadening of interest and also for the disciplinary value it is supposed to possess, by those who are in no hurry to take up active work. This type of education, however much it may be needed, is too great a luxury for a country where economic pressure is severe and people can afford only what is immediately useful.

Secondary education as an extension of general elementary work depends on a growing prosperity which enables the masses to postpone wage-earning, enlarge their efficiency as citizens and consumers, and prepare for higher types of education. Its character will depend on what has preceded it and on the point at which life work must be entered upon.

Thus it appears that the word secondary is used in a loose sense. General education may extend up beyond what is ordinarily known as secondary grade, while specialized education of simple types may enter grades we should consider elementary. In comparing different types of educational development, we find some countries still in the very primitive stages. Omitting savage peoples, we find, for instance, in backward sections of the Muslim world, together with a great mass of illiteracy, little mosque schools where children are taught to recite the Quran and often given in addition the elements of reading, writing, and arithmetic. Any higher learning is either imported or gained by apprenticeship from local mullas. Later madrassahs may spring up where there is need on the part of a larger number for knowledge of Muslim traditions and law. Here we have general, very elementary education and higher professional training, but anything that could be called secondary is only preparatory to the latter.

When Western influences are felt in such a situation, the desire for government, commercial or industrial positions creates a demand for European languages, for modern methods, and for instruction in the use of tools. The government, as in Siam, may set up secondary schools in order to secure clerks, assistants, and teachers, and to lay the basis for professional training. The missionaries are often in the lead in raising the standards because they need both teachers and pastors.

The Philippine Islands offer an instructive example because growth has proceeded so rapidly. At first an elementary school of three grades was established, with over 700 imported Americans in charge, assisted by native teachers, coached outside

of hours, with hardly more schooling than the pupils they taught. It was soon perceived that unless there were higher schools in English, those with ambitions to study further would take their work from the beginning in Spanish-speaking schools. Accordingly, at an early date so-called secondary schools were set up, doing, of course, a very elementary grade of work. Soon three years of intermediate grade were inserted and it was then planned (Course of Study, June 15, 1904; cf. 4th Annual Report) to specialize the work of the secondary schools for teaching, agriculture, commerce, and trades as well as to offer a general course. In this system the intermediate grades, covering the fourth, fifth, and sixth years, constituted the connecting link and played the part of secondary education in the West; and, as a matter of fact, it first represented all there was of work above elementary grade, gradually pushing upwards, later adding secondary work in the same institutions, and finally separating intermediate from high school.

It was now found that elimination was so heavy that industrial training could not be delayed until the high school; moreover, that those with secondary training would not go into the industries because they could command more attractive positions (8th Annual Report, p. 17). Accordingly, while schools of teaching, trade, and commerce of secondary grade were maintained in Manila, a fourth year was added to the elementary school and special courses were instituted in the intermediate grades. One reason why this was possible was that the graduates of intermediate schools averaged seventeen years of age (15th Annual Report, p. 59). The logical development has been that as education became more general, while domestic science, agriculture, and trade work have been ultimately retained in the intermediate grades, teacher training has been finally pushed up to secondary grade, while the Manila Normal School is raising its standards further, and professional high schools are offering more advanced courses in domestic science and in commerce. Meanwhile, a government university has been established, with schools of medicine, law, engineering, and commerce, requiring two years of college preparation for entrance, and also with other departments.

We see here a system that as yet is able to offer only four years of general training for all citizens, placing vocational education as low as it can in order to coach those who must immediately earn their livings, and yet providing general and

preparatory courses for those who can defer their specialized training or who do not desire it. A valid judgment could not, of course, be passed on such a system without thorough knowledge of all the conditions it attempts to meet and a consideration of the fact that there have been some severe limitations as to funds, but as a whole it deserves careful study as an instance of intelligently directed adjustment to needs.

Japan presents another striking type of development of secondary education. Here the elementary courses for the masses, at first four, have been made six years in length, with a supplementary general course of two or three years and various vocational courses as alternative or supplementary to this. The secondary school has two divisions. The lower, until recently of five years, admits to a number of special schools—technical, commercial and normal—as well as to others under private auspices. The upper division is a distinct feature of the system, the so-called koto gakko, offering three year courses purely preparatory to university study. These have been practically the only gateways to the imperial universities, have been overrun with applicants, and have sent nearly all their students into higher work. There are three separate courses, with a few opportunities for electives within each, and stress is being laid on foreign languages. The university work, three years in length in most of its schools, is graduate in character and prepares for entrance into the higher professions or research work.

The general characteristics of this system are: (1) the large provision made for general elementary education, the enrolment being higher than in the United States; (2) the provision for several grades of vocational education for those with different kinds of general preparation; (3) the limited facilities for secondary and higher education, the middle and higher schools being quite inadequate for those who wish to enter them; (4) the specialized character of education above middle school grade, the koto gakko work being pre-professional and the university work professional; (5) the lack of flexibility, due to strict prescriptions from above and to the whole spirit of state control; (6) the practical length of the course, due to the fact that many are kept waiting to enter higher schools. Government regulations of December, 1918, apparently recognized some of these difficulties by considerably increasing the number of koto gakkos, shortening the whole period of

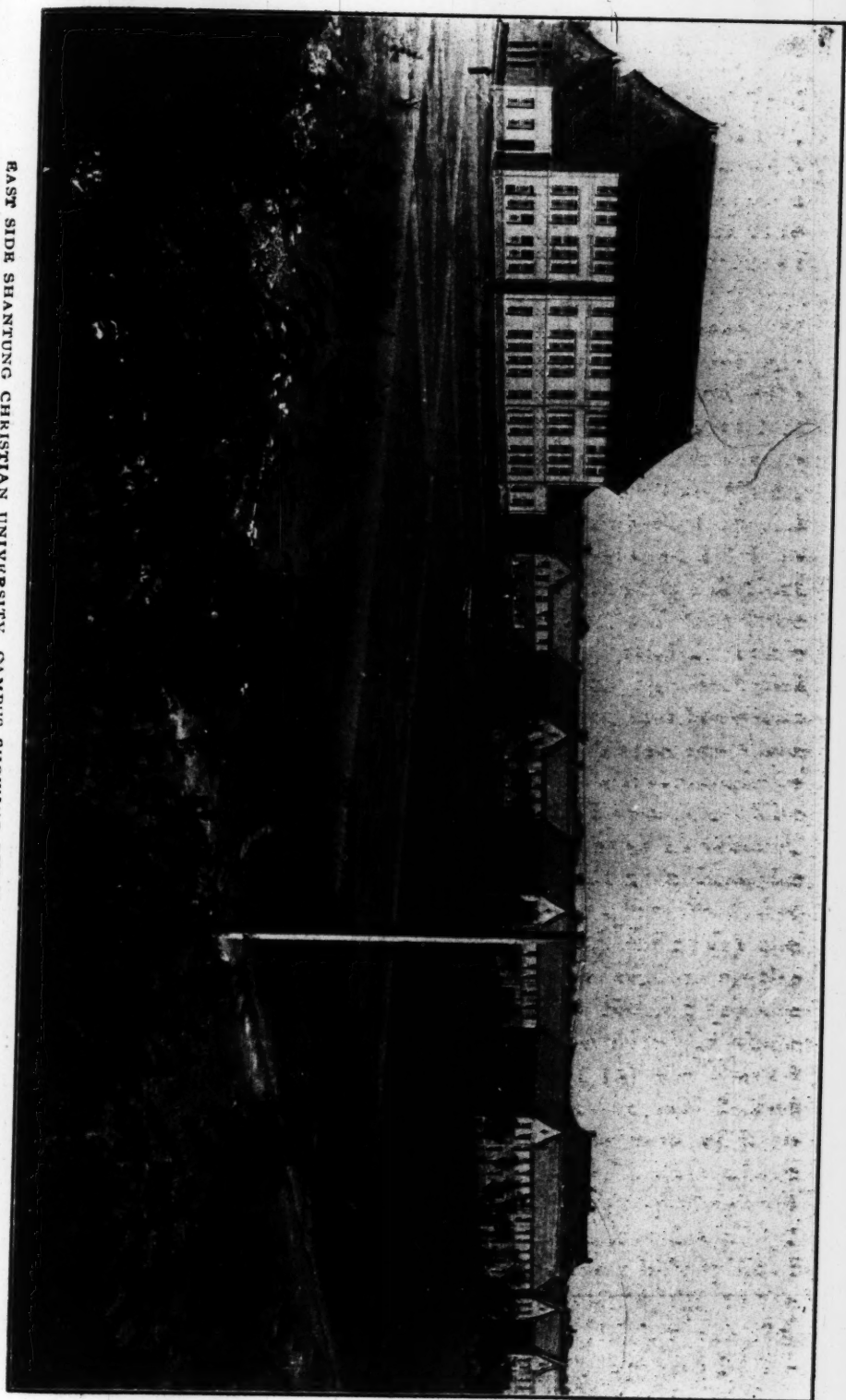
secondary education by a year, and making a different division of the courses.

The recent secondary system in Germany, which strongly influenced Japan, provided for a nine year course, based on three years of preparation and leading to the specialized studies of the universities, with two different main types, academic and scientific. Strict requirements as to professional, social, and military privileges furnished incentive to work, while high standards of teaching and long terms made it possible to turn out an efficient product. Even here the normal age of eighteen for graduation from the secondary course has been exceeded by two years for the average student. Hence, even though a man may at once take up medicine, law, or theology in the university, as well as work in science, philosophy, or letters, the complaint is made that a man enters upon his life work too late.

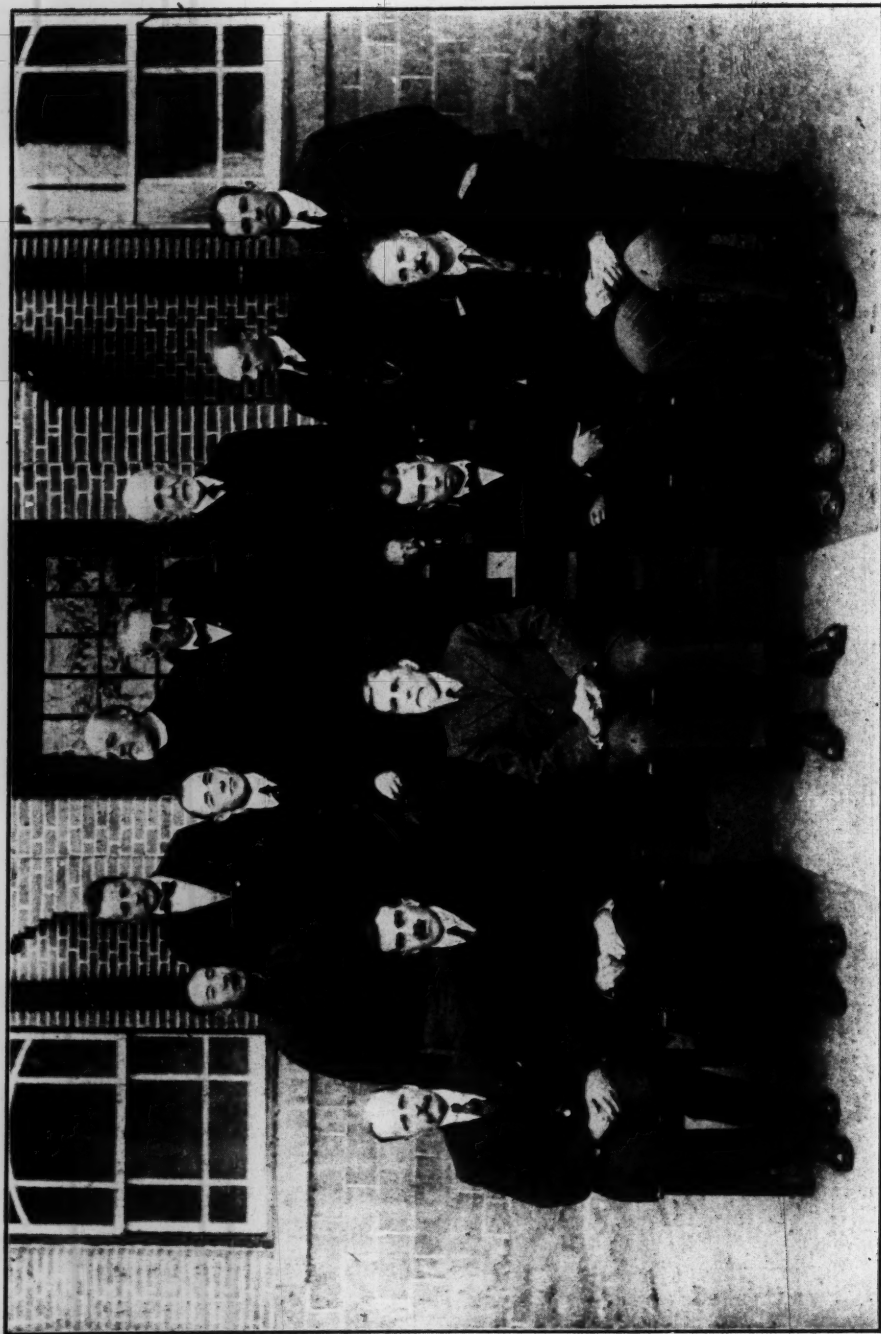
The French system is again different, with four years of preparatory study and a higher secondary course of seven years with two cycles with several divisions. Like the German and English systems, it carries students about as far as the end of the American college freshman or sophomore year, and reaches this point about two years earlier, preparing for any type of graduate university work.

In Europe generally secondary education enrolls even the youngest children of the well-to-do, like some private schools in the United States, and extends in different departments upwards to the university. The elementary school is for the common people, but transition from it to the secondary school is not always easy and sometimes quite difficult. This reflects a social order in which the ruling class and the ruled are fairly distinct, and in which the presumption that birth is a sufficient indication of future position in life is the determining factor in choosing the type of education for each individual.

(To be continued.)



EAST SIDE SHANTUNG CHRISTIAN UNIVERSITY, CAMPUS SHOWING PHYSICS BUILDING AND DORMITORIES.



FACULTY, SCHOOL OF MEDICINE, SHANTUNG CHRISTIAN UNIVERSITY.

Dr. Braafadt, Rev. B. M. McOwan.

Dr. Kiang, Dr. Roys (deceased), Dr. P. S. Evans, Jr., Dr. McLure Mr. Harmon, Dr. Stearns.
(Sitting) Dr. Johnson, Dr. Balme, Dr. Neal, Dr. Shields, Dr. Wheeler.

Why I Cannot Join the Bible Union

BROWNELL GAGE

THE movement which started in Kuling in August, 1920, and which has taken the name of "The Bible Union of China," has for its purpose "to contend earnestly for the faith," and to promote "unity of purpose and steadfastness of effort in preaching and teaching the fundamental and saving truths revealed in the Bible." All Christians must be interested in accomplishing such an aim. And yet a considerable proportion of Christian missionaries will be unable to sign their names to the constitution of the Union. As one of these, who yet feels the challenge of a movement whose aim is unity of purpose in teaching fundamentals, I feel constrained to express some of the reasons why many Christians cannot co-operate with the organization. When Christians feel a common aim and yet cannot co-operate, it is well to face the reasons frankly and sincerely, in a friendly spirit.

The first difficulty is the fact that the program of the Union seems to many of us to distract attention from fundamentals and to focus it on incidentals. To these, the fundamental things are not found in verbal formulas but in a life of fellowship in Christ and of co-operation to fulfill His purpose for mankind by making the Kingdom He preached a reality. The difference seems to grow out of a different conception of Christianity. We conceive it as a life which cannot be made captive by any verbal formulas, especially when freedom of interpretation is denied. Nothing that is static and fixed in form, "once for all," can adequately embody this living principle. The life will burst the trammels of definition. It cannot be preserved intact like a jewel. Jesus, to be sure, did compare the Kingdom to a pearl of great price, but that was only to illustrate its transcendent value. His favorite figure is that of a seed or leaven. Life is best preserved by providing a receptive soil for its growth. Its safest protection is its own healthy vigor. The wheat cannot be saved by pulling up the tares.

It was this Life, the eternal life, that was "once for all committed unto the saints" as the experience of a living "faith." This vital experience has been propagated from age to age as life is propagated. And it has been manifested unto

us. Its manifestations are ever new, though the Life is eternal. Its origin is as mysterious as that of the wind. Its vitality is always the same. But its forms are always changing and it will continue to surprise the world by the manifestations which adapt themselves to our ever changing need. Canned religion cannot feed us, however carefully it is preserved. The life of religion is the unfolding life of God.

Since this article was begun, the Union has revised its statement of principles. I gladly acknowledge that its "Tentative Statement, as revised" goes a good way toward making co-operation with the Union less difficult. Instead of trying to define the eternal "faith" by interpretations as exact as possible, it contents itself with naming a list of doctrines thought to be in danger. Now, it is not a question of which of these doctrines are fundamental, but of making any such list a rallying point for the loyal and a foundation for propagation and for testing missionary candidates. It is useless to make a list of "saving truths," because truths are not saving except as they become a part of living experience. The fundamental thing is the experience of fellowship with God and with His Son through the Holy Spirit. Until a man has won his doctrines through vital Christian experience, they are of no worth to him. Accepted without that experience, they put him in danger of becoming a hypocrite or a bigot. Even so great a truth as that "God was in Christ reconciling the world unto himself" only becomes of value when a man has "seen God in the face of Jesus Christ" and found reconciliation through coming to Jesus. The "Personality" of the Holy Spirit can be only an empty phrase to a man who has not experienced the power of the Spirit to lead him into all truth. If one starts with Christian experience, doctrines become of value to him as far as they help him to understand his own experience and that of the Church. It is inevitable that a thinking, intelligent church should formulate its doctrines as it becomes conscious of the meaning of its own life. But many in all ages have found a saving knowledge of God with little or no notion of what the Union list of doctrines means.

My purpose is not to find fault with any verbal forms which the Bible Union has adopted so much as to point out the difficulty of protecting faith from error by putting it into authoritative formulas. We could all unite on the Holy Scriptures as containing the Word of God and a sufficient guide

to faith and conduct. And that is because they are so rich in the experience of God-filled men and are ever being reinterpreted by the Holy Spirit.

I know that this idea of reinterpretation and change sounds dangerous to many. I am not a pragmatist nor a believer that all truth is only relative. But I do believe that we know only in part and that any doctrines we derive from Scripture cannot be relied on as inerrant. I cannot refrain from quoting here the words of a very good Christian scholar whom we have been thinking about this anniversary year—Pastor Robinson of the Pilgrim congregation at Leyden. In his farewell address to the Pilgrim Fathers, he spoke these broad-minded words, which should be treasured by those who value the religious liberty which the Pilgrim Fathers suffered so much to obtain and bequeath to us :

“ . . . I am verily persuaded the Lord has more truth yet to break forth out of His holy Word. For my part I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no further than the instrument of their reformation. The Lutherans cannot be drawn to go beyond what Luther said ; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it ; and the Calvinists you see stick fast where they were left by the great man of God who yet saw not all things.

“ This is a misery much to be lamented ; for though they were burning and shining lights in their times, yet they penetrated not into the whole council of God ; but were they now living, would be as ready to embrace further light as that which they first received ; I beseech you remember, it is an article of your Church Covenant, ‘ That you shall be ready to receive whatever truth shall be made known to you from the written word of God ’ . . . ”

If there be peril in this willingness to accept change as a characteristic of Christian teaching, it is the peril inherent in the process of living. Give us adventure on the ocean of Christian experience, with God’s Word for a chart and a loyal conscience for compass, rather than the greater peril of rotting at the moorings of “ safe doctrine ” and unchanging dogma. Forms fixed “ once for all ” are not safety.

From the point of view which I have tried to describe, it will seem that the plans of the Bible Union distract attention from what is truly fundamental—Christian fellowship with God and with each other in the service of the Kingdom and in the corporate life of the body of Christ.

A second difficulty follows from this. If Christianity is a living, growing principle in the hearts of His children, ever being reinterpreted in new forms to suit new needs, by the ever living Spirit, it is vitally important not to quench that Spirit. The letter killeth but the spirit giveth life. The liberty of the spirit must be "a fundamental" to be carefully protected. It is fundamental because all other truth depends upon it. "When he, the spirit of truth is come, he shall guide you into all truth." Other truth can only be appropriated through this, for "No man can say, Jesus is Lord, but in the Holy Spirit."

But this liberty of the spirit involves such diversity of gifts and of workings that it requires a broad Christian charity and tolerance. We cannot condemn the work of those who follow not with us. The early church felt the difficulty of this problem. She felt the "shock of difference" among her members. And yet, in the early decades, she preserved her spiritual freedom without sacrifice of her unity.

And unity of the spirit—unity with diversity—is as vital as liberty. When the body of Christ is divided, there is loss of life and power. A healthy life in the church depends upon spiritual freedom and unbroken fellowship and these cannot be had without broad Christian tolerance and charity.

I, therefore, cannot feel constrained to join in a program that is likely to be largely partisan. This interpretation may not seem to be warranted by the "statement as revised," but we cannot wholly divorce the revision from its original, and the aims made apparent in the Kuling meeting which adopted it. These aims are still clearly expressed in the revised statement of program, article 4. It is right and inevitable that Union members should seek to propagate their own convictions in matters of religion. But the freedom and unity of the church are not promoted by making those convictions a test for the rejection of brethren who have heard the call of Jesus Christ to leave home and preach His Kingdom. The fundamental question regarding such candidates is not—"Is this man safe?" but—"Is this man spiritually alive? Is he loyal to Christ and filled with His Spirit?" And the latter questions cannot be answered by his acceptance of the Union's list of dogmas.

To preserve the fundamentals of spiritual freedom and unity, we must follow the leadings of the Spirit with the thought in mind that those who differ from us are also trying

to follow the same Spirit. We must believe that he, the Spirit of Truth, is too rich in meaning to be exhausted by all that any individual can comprehend or any formula express. We must find some way to acknowledge that we are members of the same body, though we seem, in our partial knowledge, to be holding contradictory tenets.

I respect the convictions and the sincerity of those who feel constrained to band themselves together for preserving the truth. I recognize their right and duty to follow their own convictions. I do not write in a spirit of controversy, but in order to interpret one mind to another. And as an interpreter, one may ask his brethren in the Union to remember that they also have convictions who wish to be both conservative and progressive—conservative enough to value every old truth as long as the evidence is not against it, and progressive enough to accept new truth, however surprising. They, too, have convictions regarding fundamentals who believe that the method of study called Higher Criticism has been an aid in the pursuit of truth. They are partakers of the same Spirit who hold that some form of evolution is a proved scientific fact. These may all be wrong but they are members of the same body. Only by spiritual freedom can the Truth be made manifest.

And if it becomes necessary to judge our fellowmen, should we not at least follow the only criterion of judgment our Lord left us when he spoke of judgment, namely, the fruits of the man's life, and his deeds of social service in the name and spirit of his Master?

A third difficulty is found in the apparent attitude of the Union towards the so-called "Social Gospel." The "statement as revised," wisely deletes the former reference to an "incomplete social gospel." I have no quarrel with the revised statement that "the New Birth of the Individual" is "an essential prerequisite to Christian Social Service." But if one is to judge by the discussion in the RECORDER, there is a difference of mind in this matter which cannot be ignored. Still in the character of a mere interpreter, seeking only to explain one mind to another, let me describe the point of view which finds the Union position untenable.

From this point of view, the "Social Gospel" is a fundamental without which no gospel is complete. If the New Birth is a prerequisite of Christian social service, social service

is an essential part of that life of which any Christian new birth is the beginning. In the November RECORDER, Mr. Ballou asks which we shall emphasize, "Social service or personal evangelism?" and answers, "Both." Mr. Coates* answers the same question by saying, in substance, that social service is useless, because "it is not the way out of this blood and misery." I find points of agreement with both writers. With the spirit and aim of *The Double Emphasis of Christianity* I am in complete sympathy. But it apparently aims only to state one aspect of the matter. And its analogy between sin and disease may lead to a misunderstanding. One might form the conclusion that social service can make the world sanitary, and prevent the danger of contagion. I have no doubt Mr. Ballou would be the first to acknowledge that sin is not only a terrible fact, "the blackest fact man has to recognize," but that it is *congenital* as well as contagious, and too radical a fact of human nature to be prevented by moral sanitation. That, I take it, is Mr. Coates' position, and I heartily agree. Moral sanitation and education can do much but cannot make the world safe for Christian brotherhood. The very forces that civilize the individual and educate him to conform his behavior to the moral law of the society in which he lives are the forces which develop his personality and accentuate the irreconcilable difference between the "natural man" and the law of duty.†

On the other hand, the New Birth is not merely a new relation of the individual to God, but it is a birth into His Kingdom. That Kingdom is a community or it is nothing. To be born into it is to be a member of the Body of Christ and to accept the law of co-operation with the other members through which alone the individual can develop his own life. The life he shares is a corporate life—it is not merely between himself and God. And the law of service is the vital principle of that community. The service may be performed in different ways. Some are teachers, some prophets, and some have very

* Mr. Coates would put us under lasting obligation, if he would give exact references to the teachings of Mendel and the other *new findings in the natural sciences* which would show *Modernists* their "humiliating ignorance" of "the overwhelming support given by the best scientific thought to the Biblical philosophy of direct creation," etc.

† Prof. Royce has shown, in "The Problem of Christianity," that a thoughtful modern view on this subject sheds new light on the fundamental truth of the teaching of St. Paul. I do not accept all Prof. Royce's conclusions, but express my gratitude for his inspiring discussion.

humble functions, but all serve, except as they cut themselves off from the divine life of the body.

And this service cannot neglect what Jesus emphasized by word and example, and the prophets preached long before. We are to "do good unto all men." Is our "faith in the whole Bible as the inspired Word of God" much of a reality if we do not strive to realize the social and political righteousness which the prophets strove for in their day?

Do we believe Jesus' words about the worth of childhood if we do not include in our program the efforts which social service is making to "save the babies" and redeem childhood from deforming labor to its rights of free education and normal development? Are we true followers of Jesus if we can rest content to see classes engaged in bitter strife without trying to find the Christian solution? I have no wish to attack the faith of those who believe the Christian solution is to be found only in a miraculous second coming of our Lord. But the best preparation I can think of for that coming is to be found living in imitation of His spirit of service, and trying to promote the brotherhood He taught.

To the question, then, "Social service or personal evangelism?" I am not content to answer "Both." Rather, we cannot have one in its full Christian meaning without the other, for they are two factors in the same life. Social service without personal regeneration is crippled. A "new life" that does not lead to social service is deformed.

The devoted souls who are trying to serve their fellows without the experience of a *new birth* into the Kingdom of brotherhood are often not far from the Kingdom. If they cross the line and apprehend a fuller gospel, it will not be because more enlightened souls have condemned their humanitarianism, but because comrades in service, equally devoted to the task of creating a better world, have shown them that this task can be more effectively performed if it draws its inspiration from the Son of Man and includes in its program the new life that is filled with the living spirit of Him who suffers with every act of human neglect, and who counts every deed of kindness to the least among men as a service to Himself.

What the Chinese Are Thinking about Christianity

Ethics and Religion

PENG I HU

(Translated by Prof. T. C. CHAO)

SINCE the middle of the nineteenth century, natural science underwent a rapid development in the West and the result was that the world swung around to the doctrines of naturalism and positivism in its view of life. In consequence of this, authority and religion have been greatly impaired. Such a tide of thinking has recently reached our land. Some learned and thoughtful men in our cultured circle, being influenced thereby, begin to embrace the idea of having no religion whatever. As I am not a member of any church, I am not interested in protecting any organization or advocating the excellency of any particular religious faith. But I have often felt that religion contains within it the highest ethics, and so I think that if we want imperfect mankind to make progress toward perfection, we can not lightly set religion aside.

What, then, is the highest ethical quality in religion? It is "love." Buddhism emphasizes mercy, the religion of Muh (墨教) advocates altruism (兼愛), but Christianity especially takes love as its fundamental doctrine expressed in the teaching: "Love God and love your neighbor as yourself." This doctrine, in the word of Tolstoi, represents the life of the real Christian which is the life of love. Without love there is no Christianity. It is true that Christianity, early Christianity, opposed war and capital punishment. According to the explanation contained in the fourth and fifth articles of his (Tolstoi's) creed, we can see that Christianity consists in the principle of non-resistance, the ideal of a world brotherhood, and the doctrine of love.

Let us attempt to think it through. Is it not true that love is the only rational activity of mankind? Ethics is the result of our rational life, the crystallization of our universalizing intellect, and so, if love is the only rational activity of mankind, is it not the highest ethics that mankind can attain to? The employment of religious faith to further the highest ethical life is justifiable; for, waving the question as to whether religion

itself contains absolute truths or not, if it can help the speaking and thinking, higher animals to take up the ethical life and make more or less progress in morals, it has its function and the right to exist in the world.

Such a statement may arouse some to criticize me with the ethical theory of self-realization and point out that the law of autonomy governs the ethical life. "Consequently," they say, "is it not true that obedience to any law of religion has no moral value?" This, however, I can answer with the statement already made that "love" is the only rational activity of man. When man obeys the religious law of love, he is obeying his own rational nature; for though the law of "love" may appear as a law of heteronomy, it is in reality no other than the self-same law of autonomy as expounded in modern ethics. And more, if the law of autonomy or self-realization is to be the ethical ideal and have value in practical life, it must make mankind go forward till man acquires the consciousness of the imperfection of his present self and of the need of realizing the "ideal self," the "moral self." If human society merely exists, on the physical, or animal plane, expressed only through instinctive activities, taking man's instincts of nutrition, reproduction, and domination to be the sum total of his desires and using man's reason merely to secure the gratification of such instinctive impulses, beyond which there is no higher need; if society has not risen above the mere physical basis of life, it has no use for the law of autonomy. Even though in the light of many theories of progress, such a view may appear to be advocating retrogression, the fact remains still true that in such an imperfect form of human association the law of heteronomy has far greater influence than the law of self-realization. So even the assumption that the religious law of love is entirely a law of heteronomy does not justify the contempt or the absence of enthusiasm for religion.

But some one may still question: "Why not advocate heteronomous morality according to the method of ethics? Why mix morality with religion?" This is a great mistake. Is not China a country in which, for thousands of years, great emphasis has been laid upon such virtues as filial obedience, brotherliness, faithfulness, loyalty, propriety, righteousness, self-respect? But why is it that these virtues have been largely disregarded among us? The reason is not far to seek. They are *merely* imperatives. There is no way of realizing obedience

to them. Men may be told that they cannot live without filial obedience, brotherliness, loyalty, faithfulness, propriety, righteousness, honor, and self-respect, but still be uncontrolled by these virtues. Moved only by animal instincts, who among men will not avail themselves of an easy life instead of practising the virtues as taught by a mere moral philosophy. It is true that the law of the state is based on the moral code of society and so legal sanctions can bring man to live a moral life by means of punishment. But the visible net of the law has holes often large enough for offenders to escape from it. To support morality with law is therefore insufficient.

What then can help us maintain our moral life? According to my idea, religious faith is the sole method of attaining this end. To require ethics to produce ethical conduct is empty talk, but to use religion to advocate moral living is to effect real good. In the beliefs in paradise and hell, and in the transmigration of souls, religion has a way of guiding conduct by means of a world of happiness on the one hand and of coercing action by means of a world of fearful experiences on the other, thus compelling men to dare no evil and do good. A comparison of the Confucian doctrine of "love for all" in Chinese ethics, and Jesus Christ's teaching of "love your neighbor as yourself" in Christian ethics can at once tell which is more effective in realizing good conduct. A little serious thinking will make clear the advantage of mixing ethics with religion.

Now let me repeat what I have said at the start. The reason why I maintain that we should support religion and hope that we will do so in China where religion does not thrive, is because of the "love" that religion alone can furnish us. I adore "love," have faith in "love," because "love" is the highest ethics. And I maintain that "love" is the highest ethics because "love" is the only rational activity of life.

Before I conclude, I want to show that without love there can not be any happiness in life. Man finds happiness in his home just because his parents, brothers, wife, and children love him. A good home is nothing but a perfect crystal of love. Again, the same man travels in a distant land, and finds himself unhappy. Why? Because he misses the intimate relationships of home in the relationships of others and himself, in which love does not appear. People nowadays are accustomed to the loveless life, living every day in a society

where suspicion and jealousy, unkindness, and hard-heartedness, constant readiness to do harm and vigilant fear of being harmed, are in fashion, and where confidence, faithfulness, sympathy, and affection have no place. They are accustomed to these things and feel no nostalgia or pain. But when we ponder over such a situation carefully we can easily see that such a state of affairs is not unlike throwing a three-year-old child among a group of dreadful, fierce, malignant ghosts that wear blue faces and have sharp teeth. Will not the child cry under such circumstances?

I often think that the really happy life of man is the life of love, the life of sympathy. If I care not about other's life and death, and others do not care for me in my life and death, then society is merely a group of solitary, wretched, and naked individuals! There is no word to describe such solitude, such sad loneliness!

We Chinese people are the most unloving and unsympathetic people in the world. We see others starving and yet would not share with them a bit of our spare food; we see others suffering from the cold and yet would not give them the clothes that we ourselves have no use for; we see others sick to the point of death and yet we would not come near them fearing that we ourselves may catch diseases. Under such circumstances we are indeed required to sacrifice something. But at times when we do not need to sacrifice anything whatsoever, we are still unwilling to render help to others. What does it cost us, for instance, to tell a passer-by the way to his destination? And yet we Chinese people would not do it. At times when people ask for such directions, we either profess ignorance or give wrong information intentionally, and in doing so we show not a thread of cordiality on our face. We have such a straight, tightened face, that one can scratch varnish from it! (Peking shows a better conduct in such things, due, according to my friend Mr. Li, to the spread of Manchu ethics. This I quite believe.) Such dreadful countenances can be seen almost everywhere, in Shanghai, and other commercial centers, in large shops. In the shops of these commercial cities, the salesmen employ such faces to look down upon small customers. On the train, the waiters greet common passengers with such looks. I say this not because I am over sensitive, but because I have really found that the Chinese people all show such dreadful faces, and the reason why people wear these faces can

be found in the lack of sympathy and love. A human being always feels wounded at being maltreated. We Chinese people are maltreating others and being maltreated by others everywhere and all the time. Can there be enjoyment in such a condition of social life?

I love the Christian ideal of a kingdom of God on the earth. The citizens of the kingdom of God live in that peace and love of which we Chinese people are in urgent need. It was reported that among the northern soldiers who were stationed at Honan, those under the command of General Wu Pei-fu and General Feng Yu-hsiang were the best. They not only did not plunder and commit rape, but were also unwilling to accept even tobacco and tea from the people. Whether or not General Wu has been influenced by religion I know not; and it may be that the orderly conduct of his men is a result of his strict and able generalship. But General Feng is himself a very devout Christian and there are many Christians among his soldiers. The efficiency and order of his troops must be due largely to the influence of the love of the Christian religion over him and his men.

Therefore I look to religion, especially the Christian religion, to regenerate our nature and help us make progress in conscientious conduct.

The Word of God and Its Interpreters

H. B. RATTENBURY

"**G**OD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son."

When these words were penned the New Testament was not fully written and nowhere generally recognized as God's word; yet there was living vital Christianity and there was the word of God, to fathers, to prophets, and perfectly revealed in the life and death and rising again of our blessed Lord and Master.

To-day there is a little thunder in the air. Certain who style themselves the orthodox are troubled about sundry folk whose interpretation of the Bible is apt to differ from their own. They talk of the New Testament in terms which the Apostolic

Christians would be very puzzled to understand. Those early followers of the Lamb were denied the privileges of their successors. They had no infallible New Testament for the simple reason that during a considerable period there was no New Testament written or acknowledged, in the sense in which we use the words. As for the Old Testament and their attitude thereto, much depended upon whether they were Jewish or Gentile in origin. To them Christianity was a Personality and the grace that came from Him. Their earliest and only essential creed was "Jesus is Lord."

Since then much history has been enacted; nineteen hundred years have rolled away. Especially since the Renaissance the Bible has come into a place which it could not hold in more generally illiterate times. At the Reformation the Bible became the pope of Protestantism. It was generally claimed that each sentence and phrase could only have one meaning which a plain man might understand. The claim of Rome that for the Bible an interpreter was needed was looked upon as one of the lies of the Scarlet Woman seeking to reduce us all again to the bondage from which we had been freed.

The plain fact is that all, orthodox and unorthodox, alike interpret their Bible before they feed on it. Some say "the Bible is the word of God"; others "the Bible contains the word of God." There seems to be a great gulf here: Some speak of verbal inspiration and others deny it. Here again there seems to be a great gulf. When, however, watchwords and shibboleths are discarded and facts faced, it becomes more and more evident that the gulf is not so great as supposed.

When the self-styled orthodox treat certain of the prophetic books in the Old Testament and apocalyptic sections of the New Testament as mosaics and puzzles to be worked out by charts and mathematics, they are not in essence different from the men who seek to reconstruct the historical setting of the books and are concerned only or chiefly with fundamental principles. The latter are styled higher critics and are obviously interpreting. The former pride themselves on their orthodoxy but are none the less interpreting. The point to be made is not as to the rightness or wrongness of the one or the other but that both parties are at one in this, that the plain meaning of the Bible does not always lie on the surface. They both admit by their very actions (though perhaps not in theory) that the Bible needs, and has in them, interpreters.

This being so would it not be wiser to delay judgments so long as the fundamentals are held. If a man believes from his heart that Jesus is Lord and "that there is none other name under heaven given among men whereby we can be saved" and that He is the Word of God made flesh, is it too much to plead that there may be toleration among those interpreters, who each in his own way seeks to understand that record of God's ways in which the life of the Son of God is enshrined?

Faith's Final Authority

H. W. FROST

(From *China's Millions*, Toronto, September, 1920)

IT is commonly acknowledged that these are days of intense and immense unsettlement. The foundation of things is being shaken and almost destroyed, and the cry is going up, "What can the righteous do?" The time has come when men's hearts are failing them for fear, not knowing what the future will bring forth. What yesterday was certain, to-day is doubted and to-morrow will be disbelieved. The question is, What will remain? and, If there is certainty, where may it be found?

Moreover, this unsettlement and consequent disquiet exists amongst all classes of persons and in all the various relationships of life. Secular and religious periodicals indicate that the human mind is in a state of actual ferment, and this in respect to nearly every subject under the sun. Is monarchy or democracy the ideal government? Granting that democracy is the ideal, is it to be limited or unlimited? Is the proposed League of Nations from heaven and a gift from God, or is it from the pit and the work of Satan? Is the world getting better or worse? Is man immortal or only mortal? Is communion with the dead possible, and, if it is, is it lawful? Is Christ's coming premillennial, postmillennial or nonmillennial? What part is the Christian to play in politics? is he to abandon himself to them in the hope of saving the world, or is he to stand off from them as from a hopeless and contaminating task, giving himself to prayer and evangelization? What fellowship is a Christian to have with those who are not Christians, or with those who are, but are not true to Christ and His Word?

What social pleasures are allowable? How is the Sabbath to be kept? What principles are to govern parents in the bringing up of their children? What is prayer? is it objective or simply subjective? What is the Word? is it inspired in whole, in part, or not at all? What is salvation? is it to be obtained through service, suffering, or sacrifice? and, if by sacrifice, by whose, one's own or Christ's? And who is Christ? is He just man or is He also God? If He is only man, what can He do for men, or, if he is also God, what does He require of men?

And so the questions come in like a flood, from paper and magazine, from pew and pulpit, from quibbling minds and also from broken hearts. Some of us had thought that most of these matters had been settled long ago and that the issue of things had resolved itself simply into this: belief or unbelief. But we suddenly find that everything is once more in the melting pot; that serious-minded men and women are questioning realities; and that even Christians are demanding new solutions of old-time problems. We perceive, therefore, that every teacher of men is called upon to exercise infinite patience and to be ready to build again from the bottom upward; and, moreover, probably the teacher has problems of his own, which many years and much prayerful thinking have failed to solve. It is a time of mental and spiritual disorder in every sphere of life and in every part of the world.

And what makes the situation worse to many is that there seems to be no final court of appeal, especially in spiritual affairs, where cases may be argued and where just and final decisions may be obtained. There is a feeling that such a court should and must exist somewhere; but the question is, Where is it? So men conclude that herein is presented the greatest problem of all. They declare that there are many voices in the world, each differing from the other, and no one knows which one is most divine. Confusion is thus turned into what may only be described by Milton's phrase:

"With ruin upon ruin, rout upon rout,
Confusion worse confounded."

And we have the spectacle thus of men stumbling forward in the dark, with their arms outstretched. They need a guiding hand, but they fail to find it. What, then, shall they do?

In this crisis, some say that we should turn to the pope. But if so, which one? Accepting Peter, for the moment, as the first pope, are we to test all the others by him, and if we

are, what will be left of the others? But if we are not, which of the later-day popes are we to reckon as having spoken *ex cathedra*? This last is most perplexing, for there have been many popes, each one with a different dictum; twice over at the same time there have been two popes, each opposing the other; again and again a later-day pope has contradicted a former-day one, so that the benediction of the one has become the malediction of the other; and even the doctrine of papal infallibility, which one must accept if one turns to the Roman curia, was condemned as heresy by the popes themselves up to the time of Pius the Ninth, and by a large number of the cardinals even then; and to this day the theologians at Rome are not agreed as to what papal infallibility means. Tested by the necessary laws of harmony and unanimity we shall not find final authority with the popes.

But others say that we should turn to the church. If so, which church? Shall it be the Roman, Greek, Armenian, Syrian, Nestorian, or Coptic? For, mark it, it will have to be a choice between these since they do not agree with one another even in things fundamental. Or, if we shall turn away from the historic churches to the reformed, where fundamental agreement is found, which Protestant church shall it be? Shall it be the Church of England, Church of Scotland, Episcopal, Reformed Episcopal, Lutheran, Moravian, Presbyterian, Reformed Presbyterian, Congregational, Baptist, Methodist or the Salvation Army? For, mark it, again, while these agree in essentials, they vastly disagree in non-essentials, which with the conscientious man are often tremendously vital. Or shall we make another effort and turn to the apostolic, simple and devoted people, the Plymouth Brethren? But to which party among these shall we go; the close, open, or loose; the Darbyites, Newtonites, Cecilites, Ravenites, or Grantites? for we must differentiate even here. Alas! it is manifest that we shall not find union and unanimity even in the church, historic or reformed; and this is certain, that we shall never get the harmonious note of authority from Scriptural and spiritual discord.

But still others say that we should seek to hear the authoritative word outside of organized ecclesiasticism, in that great consensus of opinion expressed by individuals through the ages and brought into full expression in these last days of grace. But can we place this consensus? Do any two men

interpret and formulate it alike? Is it possible from book or sermon to define and express it? Even where it may be partly vocalized, is it clear, comprehensive and final? For instance, was the consensus-voice in apostolic days the same as it was in mediæval? and was it then what it is now, since men have been to war and slain the great dragon?

Moreover, what is this consensus which is so much talked about? is it a person or thing? is it living or dead? is it truth or shibboleth? is it divine or human? If it proves at last to be just human, then evidently we are back where we were at the beginning, and in this case we are in the grip of the greatest religious mastodon of the ages, the *genus homo*, that is, our fallible selves. And, clearly, no one can hope that final spiritual authority will come out of a condition such as this. In short, if we may not go farther than we have gone, we shall find no final authority anywhere, and hence, we shall remain of all men the most miserable.

It is a relief now to turn away from such uncertainties, which are but vagaries, to a nearer, surer and more soul-satisfying consideration. There is a Book which claims to be divinely authoritative, and we may affirm that there are facts about it which substantiate this claim, among which are the following:

First, it is an old Book, all of it old and some of it very old, and no neglect, nor hatred, nor persecution, has ever been able to destroy it; which suggests that God fashioned it and has preserved it.

Second, the Book has proved to be a regenerating, transforming and comforting influence, through thousands of years, with millions of persons and in behalf of individuals of diverse characteristics and needs; which indicates that it has had within itself a power beyond the human.

Third, the Book touches upon history, art, poetry and science, formulates theology and expands experimental religion, and these diverse elements have been presented by men of different times, countries, races, social position, political environment and national and personal aspiration, and all this without a false or conflicting statement within it, and with a perfect harmonization and development of truth; which implies the presence and power of the miraculous.

Fourth, the Book is prophetic in the major portion of it, and its foretellings have often anticipated thousands of years,

multitudes of people and a multiplicity of events, including the largest possible national movements and also the smallest possible personal details, and its utterances have never yet failed nor been once discredited; which manifests elements of foreview and predetermination which are nothing less than divine.

And, finally, it is beyond doubting that whatever measure of infallibility there has been amongst men has come from the Book, and that all past and present confusion has developed, not from it, but only from man's failure to understand and interpret it aright; which proves beyond controversy that the Book is a light shining in a dark place, a voice which has a divinely certain sound, a sacred dictum, an ultimate dogma, the *ex cathedra* utterance of the living God. Here, then, faith may rest, for here is final authority.

Here, however, the heart falters. For each of us rightly asks: Who am I that I should think myself to be better than other men? and what chance of success in interpreting the Bible may I hope for when men at large have so widely disagreed concerning it? This indeed is searching and solemnizing; it is even discouraging and disheartening, particularly since the very Book whose authority we recognize tells us plainly that to the end we shall see in part and, therefore, prophesy in part.

It is to be remembered, however, that this is not all of the truth and that what remains is most encouraging and enheartening. For these things are also facts. The Master promised that the Spirit through the Book should guide us into truth. We know that whatever of truth has been discovered has been found by searching the Book. It is evident that thousands of persons have been made both wise and godly by meditating on the things contained in the Book. It is true, even if we may not know everything in the Book, that we may know much of it and that this will ever be for our own and others' profit. And, finally, it is manifest that the apprehension of truth is not so much in proportion to one's knowledge of the Book as it is to one's obedience to it. In view of prevailing Scriptural misinterpretation and spiritual confusion, it behooves us to walk through life with humble and contrite hearts. We must keep in mind that others besides ourselves have the fullness of the Spirit, and, instead of ourselves, may have the right interpretation of the revelation. And we are never to forget

that finality of knowledge and teaching will never be found with us, since we, too, are only men. At the same time, there is every reason to be assured that it is our sacred privilege to come to the Bible as God's infallible Word ; to regard it as the divine mandate in respect to human life and conduct ; to study it as the one revelation which will illuminate the soul and transform the life ; and to hold it as the decisive word in all controversy. By doing these things, in spite of all personal infirmity and even in these confused and confusing times, we shall increasingly discover that God's truth is ever fixed and final and also that he who does the will of God will certainly know of the doctrine.

But to get the benefit of the Book, we need to deal practically with it. When one is sick and goes to a medicine chest for a remedy, he does not take the first medicine which chances to come to hand, nor does he take all the medicines which the cupboard may contain ; he selects his remedy according to his need and for the time being shuts himself up to it. The Bible is a sacred medicine chest, and it holds, in behalf of those spiritually sick, remedies for every disease.

God expects us, however, to show spiritual discernment, not to speak of common sense, in dealing with it. If we wish to know about earth, we do not want to study about heaven ; and if we desire to know about heaven, we do not want to study about earth. Again, if we want to understand about spiritual experiences, we ought not to turn to prophecy ; and if we want to understand prophecy, we ought not to study about spiritual experiences. We are called upon, first of all, to discover our spiritual need, and then to deal with that portion of the Word which has to do with this. If one is impure, let him consider the purity of Christ and His ability to displace fleshly sin. If one has a temper, let him consider the gentleness of Christ and His power to give love and patience. If one is uncertain about fundamental truth, let him study what the Word has to say about inspiration, the deity of Christ, the atonement, the resurrection and other like subjects. If one is not interested in foreign missions, let him dwell upon the great commission of Christ, the acts of the Holy Spirit variously recorded and the missionary life of Paul. If one is doubtful about eschatology, let him take up faithfully and fearlessly the teachings which concern future things and found his convictions on the revelation of the Bible rather than upon

the comments of lesser books. In other words, we need to deal sanely with the Book in order that the Book may deal sanely with us. To do this is to become, in the best sense, a Bible Christian. And the man who is this is not shaken by every wind which blows and every wave which beats, but stands unmoved and unmovable through every storm. Mr. Moody made one text, "He that doeth the will of God abideth for ever," the guide of his life; and he became like his text. But he only got to know God's will by close and prolonged study of God's Word and this from the standpoint of his personal need.

A last word needs to be spoken. We must be careful not to divorce knowledge and action. It is terribly possible for us to know much and yet to put little into practice. One may approve of clothing and yet go unclothed. One may admire food and yet remain hungry. One may glory in the sun and yet walk in the dark. One may agree with truth and yet abide in falsehood. One may swear by the Bible, the whole Bible and nothing but the Bible, and yet not know, or else forsake, its plainest precepts. Faith only overcomes the world by turning theory into practice, by first knowing and then doing. The heretics of life are not only those who depart from revealed truth, but also those who search it, understand it, praise it—and then neglect or disobey it. At every turn of life, in every crisis of life, for every purpose of life, we need to come to the Word as to God's final utterance and faith's full resting place. But having done this, we need, above all else, to set our hearts to keep that which is written therein. There was once on earth a Man who was God's great dogmatist, and He said: "Ye do err, not knowing the scriptures"; but, be it remembered, this One added: "If ye know these things, blessed are ye if ye do them."

Notes and Queries

Should the missionaries encourage the Chinese New Year's doings? Are they to be considered purely heathen? Is there any probability China ever will accept our Calendar?

IN answer to the first part of the question, I would like to say that the missionary need not take upon himself the responsibility of either encouraging the New Year festivities or discouraging them. It is a folk matter and, as such, will be modified as time goes on and as life conditions of the people change. The New Year season is the great holiday season of the whole nation and is made much of for the simple reason that it is the only holiday season for the ordinary people. The Christian Church has always utilized this season for special evangelistic effort and services and conventions, as it is a convenient time for most people for such things. With liturgically inclined churches, that observe the church year closely, the Chinese New Year comes in an awkward time, for it generally falls in the Lenten season. But with other churches this practical difficulty does not exist.

It is hard to say that all the New Year doings are heathen. They are native and popular. But certain of the doings must be considered heathen, namely, those concerning the god of wealth, and ancestral offerings. The major part of the festivities is non-religious.

Popular customs or the *mores* of a people change slowly. The Chinese calendar is tied down on the one hand with commemorative festivals with their fixed dates, and on the other with seasonal dates by which farmers for centuries have regulated their work and life. And, furthermore, trade also follows closely these seasonal dates for obvious reasons. And so it has not been easy for the people to give up the old calendar and adopt the new. But official China observes the new calendar.

Y. Y. Tsr.

Why are the Chinese Churches not self-supported like the early Apostolic Churches?

Much has been written on this subject since the appearance of Mr. Roland Allen's "Missionary Methods." I have not the space at my disposal even if I had the ability to make a comparison between the Chinese churches of to-day and the Apostolic churches of long ago as to vitality, permanence, spirituality, etc., but I can perhaps point out one or two reasons why churches in the mission field do not so easily become self-supporting as the earliest churches did.

First there is the very high degree of organization in the church of the present day compared with that of the early church. Missionaries are now sent in large numbers to settle down in certain centres, not merely to preach the Gospel, but to organize a branch of the Church, and of course it is impossible that an infant church should bear the whole expense of this organization. Some may say "Better not to organize quite so much," but Christian fellowship demands that an orderly relationship be maintained between the various branches of the organized church in the different parts of the world, and this involves some amount of organization and consequent expense. The church as it is being founded now in China is a much more complicated and expensive piece of machinery than was the church in Apostolic times, and it is a great blessing and privilege for the longer-established churches to be allowed to bear some of the burden. If proper care is taken there is no reason why this outside help need hinder the progress of self-support.

Secondly, persecution. The persecutions in the early church caused the Christians to organize themselves to some extent, and threw them upon their own resources. This persecution produced a large number of Christian men endued with the gift and power of leadership, and this is one of the essentials of a self-supporting church. The church in China has mercifully been saved from any large amount of persecution, it has had a peaceful and uneventful childhood and the consequence is that it lacks some of those finer traits of character which adventure and tribulation tend to produce.

J. H.

Why so little success relatively among upper classes?

It is an open question whether the success among the upper classes is not in proportion to the special efforts made on their behalf. Work among them cannot be combined with other work because the missionary who does it needs a special education, including the knowledge of modern words and of Chinese etiquette, which though less strict than formerly is still exceedingly important in their eyes. A missionary who wishes to gain the confidence of men of the upper classes must have leisure for lengthy conversations with his visitors. Any attempt to bring them quickly to the point, or a glance at a watch, simply shuts them up and loses an opportunity which is never likely to be repeated.

As regards Chinese women of the upper classes the writer has always found a ready welcome to herself and polite attention to her message. The fewness of those who come forward to confess Christ seems to be due to the round of gaiety on which they live; they are full of engagements, parties, shopping, sightseeing, and gambling, and when asked to come to church or to a religious meeting the reply is "no leisure" or else they will come once and not again. Visits at short intervals are made impossible by this lack of leisure, and after a long interval the cry is "Tell us again; we like to hear, but we have forgotten." The seed very often has been sown among thorns, and the care of the world and the deceitfulness of riches choke the word, and it becometh unfruitful.

MARGARET E. FAITHFULL-DAVIS.

Prayer of the Emperor of China

at the Annual Worship of Heaven at the Altar of
Heaven, Peking, December 22, 1539.

"**T**HOU hast vouchsafed, O God, to hear us; for, Thou as our Father dost regard us. I, thy child, dull and unenlightened, am unable to show forth my feelings. Honourable is thy great name. With reverence we spread out these precious stones and silk; and, as swallows rejoicing in the spring, praise thine abundant love. The great and lofty One sends down his favour and regard, which

we, in our insignificance, are hardly sufficient to receive. I, his simple servant, while I worship, present this precious cup to Him whose years have no end. Men and creatures are emparadised, O God, in thy love. All living things are indebted to thy goodness, but who knows whence his blessings come to him? It is Thou alone, O Lord, who art the true parent of all things.

"The service is completed, but our poor sincerity cannot be fully expressed. Thy sovereign goodness is infinite. As a potter, hast Thou made all living things. Great and small are curtailed round by Thee. Engraven on the heart of thy poor servant, is the sense of thy goodness, but my feeling cannot be fully displayed. With great kindness dost Thou bear with us; and, notwithstanding our demerits, dost grant us life and prosperity. Spirits and men rejoice together, praising God the Lord. What limit, what measure can there be, while we celebrate his great name! For ever he setteth fast the high heavens, and shapeth the solid earth. His government is everlasting. His poor servant, I bow my head and lay it in the dust, bathed in his grace and glory.

"We have worshipped and written the great name on this gem-like sheet. Now we display it before God, and place it in the fire. These valuable offerings of silks and fine meats we burn also, with these sincere prayers, that they may ascend in volumes of flame up to the distant azure. All the ends of the earth look up to Him. All human beings, all things on the earth, rejoice together in the great Name."

(Quoted in extract from

Legge's "The Religions of China," pp. 47-51.

Soothill's "The Three Religions of China," pp. 280-285.

Robinson's "The Character of Christ and Non-Christian Races," pp. 194-195.)

Our Book Table

VIRGIL C. HART, MISSIONARY, STATESMAN, FOUNDER OF THE AMERICAN AND CANADIAN MISSIONS IN CENTRAL AND WEST CHINA. By E. I. HART, D. D. *Hodder and Stoughton. New York, George H. Doran Co. \$1.50 net. Pp. 344.*

This is the biography of an enterprising pioneer in missionary work in China, whose labors in several provinces extended from 1866 to 1900, when the disturbances in the West of China, as in other parts, and his own breakdown in health compelled his retirement, though he lived in his Canadian home for an additional four years. Dr. Hart was a man of tireless energy, indomitable purpose, and in the course of events of wide and extended experience, to whom Methodism in China owes much. The story is simply told without rhetorical adornments. There are now and then pronouncements that have a strange sound, as when we are told that "There is no climate in the world that apparently is more trying to foreign women than the climate of China."

The story of Dr. Hykes' artificial teeth suddenly extracted to nonplus a Chinese juggler is magnified into the successful dispersion of a mob. The number of Chinese Christians killed in the Boxer year is expanded (p. 335) to "12,000," so far as appears a great exaggeration.

The book will be useful to show new recruits in what dangers from Yang-tzu rapids, from robbers, and from riots, and at what sad cost of health and of life the early foundations of the flourishing missions in China of to-day were well and truly laid.

A. H. S.

RIDES IN CHINA. By VERA BOWYER. *Publishers, Church Missionary Society, Salisbury Square, London, E. C. Pp. 16. 1/-.*

An English book for English children! This little paper-backed book of sixteen leaves is a novel sort of painting book to show the different modes of travel in China. Any child of higher primary grade would delight in following the attractive directions for the coloring of each picture, and he would, incidentally, learn unawares a good deal about Chinese customs and China geography. The short-story sketches at the back of the book should interest any child old enough to understand the need for Christian Missions in China.

F. C. B.

WHO'S WHO IN CHINA. *Second Edition, 1920. Millard's Review, Shanghai. Card-board binding, \$2.00. Imitation Leather, \$2.50.*

This edition of Who's Who contains nearly four times as many biographies as the first edition; in all 152. In addition, the names in Chinese are given of all whose pictures and biographies appear. This volume provides an excellent opportunity to get in touch with

present day, prominent Chinese leaders. It shows also the influence of Western education in producing such leadership. A very useful reference book.

HISTORICAL SKETCH OF THE SOUTH CHINA MISSION OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY. By LIDA SCOTT ASHMORE. 1860-1920, 10" X 6 3/4". Pp. 239.

This attractive pamphlet is a type of what each of the older missions in China would do well to have prepared, while the facts are still accessible. This mission was connected in its origin with that in Siam to which it is traced. Each successive development in the Mission is treated with more or less fulness. The closing sixty-six pages are devoted to what is termed a "Roll Call," with such illustrations (often very inadequate) as were available.

There are occasional instructive hints as to the evolution from the early isolation and segregation to a larger co-ordination and better team-work. (Of some important events in the Mission history, we do not however find any mention.) There is a striking statement that of the 1,670 persons baptized in Swatow, 357 were admitted to the church when past sixty years of age, and several were more than seventy. The present membership of the Tiechiu field is given as 4,356, and that in the Hakka area as 1,040—total 5,372.

A. H. S.

MEDICAL MISSIONS. THE TWOFOLD TASK. By WALTER R. LAMBUTH, M.D., F.R.G.S. Published by Student Volunteer Movement for Foreign Missions. New York.

This is a book of 262 pages with numerous illustrations. The book is divided into eight chapters covering: The Need, The Missionary Himself, The Aim and Scope, From Candidate to Missionary, Master Workmen and their Implements, Woman's Work for Women, The Challenge, and The Secret of Power. Besides there are appendices covering some valuable information and a very good index.

The book is a very valuable contribution to missionary literature. Bishop Lambuth is well qualified to write such a book, having been born on the mission field, commenced his career as a medical missionary, serving for fourteen years in China and Japan and for eighteen years as a missionary secretary of the Methodist Episcopal Church, South. The book is replete with information, a gripping interest, and inspiring thoughts. He shows the truth of a statement he makes that "Medical missions may not stand first, but they stand a close second to evangelism in the work of redemption," and that "If you want to convince a man, let loose a life at him."

The introduction is written by Dr. William Welch of Johns Hopkins, and no better word of praise can be said than his closing remark, "Bishop Lambuth has made a most valuable and timely contribution to the literature of medical missions and thereby earned the gratitude of all who are interested in this important subject."

R. C. B.

THE PROBLEM OF REUNION. LESLIE J. WALKER. *Longmans, Green & Co., 39 Paternoster Row, London, E. C. 12/6 net.*

The growing interest in Christian Unity has raised the question, "What of Rome?" Here is the answer. In choice logical style this "catholic of the Roman Communion" and sometime war chaplain outlines the reasons why reunion that would include Rome is at present impossible. He thinks it will, however, in time *become* a practical problem for all Christians. The root cause of Protestant diversity or discussion is found in the emphasis on the Bible as over against "corporate guidance" by the Holy Spirit through the one true body of Christ—Rome. The clue to getting through this impasse is found in the one word "Return" writ large and with much emphasis. We admire the spirit of the writer and the thorough way in which he has treated the subject. The book reads like the result of much labor on the part of many. His keen and sometimes caustic strictures on the disunited condition of Christendom are in the main in point. He charges the sects with thinking themselves as having the whole truth of Christianity and so while "claiming each to preach the same Christ, preach each of them a different Christianity." But his argument is vitiated by the oft-repeated thesis that Rome is what they claim to be. Furthermore the book seems to assume that the breaking from Rome has resulted in little—indeed we get the impression, nothing—that is worth while. Non-Catholics are looked on as fluttering in the beneficent aura which the Holy Spirit has put around Rome. Using the same frankness that characterizes the author we would say this book gives us the *terms* on which Rome would receive back non-Catholic Christendom. In addition we have a careful analysis of the various schisms, the different degrees in which Protestant communions reject Romish doctrines and the various possibilities of reunion among Protestants. In brief the book is a plea for uniformity in "faith" as the only basis of Christian unity and for Rome as being the only basis of uniformity. As a piece of historical analysis the book is well worth reading; as giving any hope of the solution of the problem it discusses as far as Rome is concerned it is a disappointment. But an utterance of this kind is proof that the movement for Christian unity is one of the outstanding factors in Christendom. We acknowledge to not being as pessimistic about Protestantism even with its disunion as the author. We cannot agree that the positive elements in Protestantism came from Rome alone. We believe God gave them to us. We certainly do not believe that "Either Christianity must go, or private judgment about it." But we have slipped from the place of a reviewer to that of a contentionist and must stop. We have learned much in reading this book. One final thought will out. We feel that if Protestantism and Rome could find their way together nearer to God the whole world would be benefited. But that raises another question, "Which is at present nearer?"

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.

One of the most notable books on missionary themes that has appeared in the twentieth century is "Christian Missions and

Social Progress" by the late Rev. James S. Dennis, D.D. The large three-volume work absorbed many years of the life activity of this missionary scholar, and into the necessary research and the publication of the book he put no small part of his private fortune. The estate of Dr. Dennis has put the remaining sets of this work at the disposal of the Missionary Research Library, 25 Madison Avenue, New York City, with instructions that within the United States copies are to be sold, the proceeds to go towards the purchase of books for the Dennis Memorial section of that Library. Permission has been given, however, to place a set in each college or theological seminary library in the foreign mission field that will provide the necessary postage (\$1.14, U. S. currency) for carriage. The work was published at \$7.50 a set. Correspondence concerning this offer may be sent in the first instance to the Missionary Research Library. Postage may be forwarded in the form of a money order on New York, payable to the Missionary Research Library.

PRINCIPLES OF SOCIOLOGY. By E. A. Ross. 708 pp. Century Company. 1920. \$4.00.

Since writing "Social Control" and his other earlier books, Prof. Ross has traveled in China, South America, and Russia, and has made a special study of the immigration question, so that this book may be expected to be the broadest of all his works. All these personal experiences are reflected in numerous references and quotations which give it a much larger cosmopolitan outlook than the books by Hayes, Cooley, or Ellwood. Instead of discussing, as Hayes does, the large social problems of American life to-day, Ross deals with the principles underlying social change. There are five parts: (1) The Social Population; (2) Social Forces, psychological and geographical—both these first two sections being brief; (3) Social Processes—nearly 500 pages, the bulk of the book, given to the various phenomena of group development, such as association, exploitation, stimulation, personal competition, adaptation, co-operation, organization of effort, thought and will, socialization, decadence, and many others; (4) Social Products: standards, groups, and various institutions; (5) Social Principles: those of anticipation, simulation, individualization, and balance.

The psychological bases of the social processes are interestingly brought out with a wealth of illustration. Prof. Ross shows himself a shrewd and hard-headed observer, with a caustic word ready for all forms of privilege, social, political or economic. While he has little respect for theology, he appreciates the social value of religion, and comments several times from first-hand observation on the useful work of the foreign missionaries. His philosophy of life is plain and practical rather than deep or subtle, but he gives a very stimulating commentary on past and contemporary social phenomena. This is a book which every student of sociology should own.

T. H. P. SAILER.

VILLAGE EDUCATION IN INDIA: *The Report of a Commission of Inquiry. Oxford University Press (in China), Shanghai and Peking. 1920.*

This report is a revelation of the extent to which the scientific—or shall we say business-like?—study of missionary activity can be profitably carried. “The purpose for which the Commission was appointed was to make a broad survey of the educational needs of Indian villages; to gather the fruits of the experience of Indian workers, missionaries, government officials, and leaders of public life in India and of educators in other countries visited; and, in the light of this experience and of the fresh study of present conditions, to advise the missionary societies at home how they may make their largest and best contribution to the advancement of the kingdom of God in India.” The Report is a model of succinct, sympathetic, statesman-like discussion. Much of it is applicable *mutatis mutandis* for conditions in China, and all of it suggestive and interesting. It ought to be of especial value to our mission executives, educational secretaries, and certain of the Commissions to be appointed for the National Conference.

J. L. S.

THE PURPOSE OF EDUCATION. *By ST. GEORGE LANE FOX PITT. Cambridge University Press. Pp. XXVIII, 144, 12 mo.*

What we want, says the author, is such a systematic education as will effectively subordinate our lower to our higher purpose. “The essential object of education,” says his French friend Boutroux, in an introduction which is much more lucid than the book itself, “is the reconciliation of science, which makes us know the action of the environment, or of things, on the human consciousness, with religion, which gives to our inner dispositions their highest and most beautiful form.” The purpose of the book is to show the middle path between two false emphases—over-emphasis on the inner life and over-emphasis on environment. The clue to the maze is that contact with reality which we get through our instinctive feelings; but our instinctive feelings must be informed with religious ideals and steadied with scientific reason. The lower instincts must be sublimated, not destroyed. The Sermon on the Mount agrees perfectly with modern psychology.

C. M. L. S.

A MOSLEM SEEKER AFTER GOD. *By SAMUEL M. ZWEMER, D.D. Revell. 7½" × 5". Pp. 302.*

Al-Ghazali, the great Persian mystic and theologian of the eleventh century, has scarcely been heard of by most of us, but under the painstaking and skilful guidance of Dr. Zwemer we are here introduced to one of the real worthies of the past. Dr. J. Rendel Harris in the introduction says that “Al-Ghazali was a rare combination of the scholar and saint, of the orthodox Moslem and the aberrant Sufi.” Born in Persia and brought up in the Moslem faith, he attained a high position at court, and became one of the foremost teachers of his time.

ligious belief implied to begin with is in the existence of God. The connection between the questions and the Bible references is not always very evident, and sometimes the answer suggested is too simple (Prov. xiv:34 in answer to: Why is Germany a wreck now?). But the questions, which show much sympathy and understanding, are practical, very suggestive, and should prove really helpful.

PH. DE V.

A BOOK OF PRAYER FOR STUDENTS. *Published by the Student Christian Movement, 32 Russell Square, London. Price 3/- net. 180 pages.*

A second edition revised and much enlarged of the Book of Prayer for Students issued in 1915. The prayers and litanies will be found both helpful and suggestive by missionaries as well as students, whether used in private devotion or in corporate worship. The editors hope "that this book will serve the cause of Christian unity inasmuch as it emphasizes the at-one-ness of all Christians in the deeper experiences of the soul." It would be a suitable gift for a Chinese Christian advanced in the study of English.

M. E. F.-D.

PERSONAL EVANGELISM, by 麥沾恩. *Published by 廣州協和神學校; price, paper 10 cts., cloth 20 cts.*

The aim of this little book is an altogether worthy one. It is that every church member should engage in personal evangelism and be a soul winner. It breathes throughout a spirit of deep earnestness and cannot fail to be helpful if read with the desire to learn the why and how of Christian work.

The book is issued in Canton and the style is therefore wenli; good wenli but a somewhat stiff brand. One could wish that the author had chosen to express himself in 普通話; the chances of the book securing a wide circulation would have been immensely increased.

J. D.

"MANUAL FOR MISSIONARIES" and "MANUAL OF TRAVEL FOR MISSIONARIES." *Published by the Board of Foreign Missions of the Methodist Episcopal Church.*

Much valuable and carefully arranged material is given in these two pamphlets. It should answer all the ordinary questions of the missionary. We note the following statement on union work which deserves special mention:

"There is an increased tendency toward missionary union in education, medical and other work of like character. Missionaries should look with favor, wherever possible, on such movements. However, they should take no steps toward committing their mission to any such project without first having secured the approval of the Board."

Other missions might well copy the idea of these manuals.

MUSIC FOR EVERYBODY. MARSHALL BARTHOLOMEW and ROBERT LAWRENCE. *The Abingdon Press.* 116 Pages. G. \$1.00 net.

Among the things we think we have learned from the war, certainly nothing is of more importance than the realization of the value of community music. In "Music for Everybody" we have, not theory, but the practical experience of two men who served as song leaders during the war, and when their services were no longer needed there, they went into factories, jails, on the streets of cities, and in rural communities. "It is said of them as of the great Master—the common people hear them gladly."

The book with its practical methods for organizing and developing community music, and its inspiring message of work all ready done, is worthy of consideration by the modern educationalist in China.

A YEAR OF RECREATION. ETHEL OWEN. *The Abingdon Press.* 60 pages. G. 35 cents net.

A bright, snappy social for each month in the year is what a year of recreation gives. Especially appropriate for American young people. But to the teacher in China who recognizes the value of play for the students this little book will prove very helpful, because of the number and variety of entertainments offered. That some of the games mentioned are old does not in the least lessen the value of the book.

THE SONGS OF PASTOR HSI. Translated by FRANCESCA FRENCH. Published by Morgan & Scott and China Inland Mission.

This is a collection of English translations of Pastor Hsi's Chinese songs.

Miss Francesca French has succeeded in accurately expressing in English Pastor Hsi's original words, but no attempt has been made at rhyme. Perhaps it is best that this is the case.

The book will serve to show the power of Pastor Hsi, both in intellect and spiritual gifts. May this little book be the means of arousing the prayerful interest in the evangelization of the world which in recent years has appeared to be waning.

C. S. C.

PUBLICITY. *The Publicity Bureau, 10 Woosung Road, Shanghai.*

This is a small handbook of Publicity of thirty-one pages prepared for the use of missionaries of the Methodist Episcopal Church in China. In the first few pages it tells what publicity is, the theory and weapons of same, and emphasizes the need thereof in China, while the remainder of the booklet is given up to practical suggestions for definite efforts.

FOREIGN MISSIONS. *Do We Know Enough for Wise Spending?* By SIDNEY J. S. CLARK. 3 Tudor Street, Blackfriars, London.

This is a study of the principles, functions, and divisions of the survey. Says the author, "Missionary survey is a new science.

No such person as a survey expert exists. Those engaged in survey and those who are striving to elucidate the theory of survey—the purpose of this publication—are necessarily engaged in work in its more or less experimental stages." The purpose of the survey is to secure the combination of missionary activity. This pamphlet helps admirably to an understanding of its place in mission work.

SHANGHAI MISSION TO RICKSHA MEN. *Seventh Annual Report, 1919-20.*

The fundamental object of the Mission is to relieve the destitute and sick coolies who are to be found in the ranks at all seasons. This year's attendance at the premises in Alabaster and Dixwell Roads has been the largest in the experience of the Mission. At each meeting the needs of the sick and injured are attended to, and men who require treatment are sent to the hospital—tickets for meals of hot rice are distributed, clothing supplied when necessary, and sleeping accommodation granted. During this year it has been possible to obtain the much needed extension of sleeping accommodations at the Dixwell Road premises, part of this being reserved for convalescents.

In addition to the regular church services, there are six weekly evangelistic meetings, and two Sunday schools are in session all the year round with over 2,000 children enrolled. The two day schools, which provide a good elementary Chinese education, are popular and flourishing and the work among the women is growing steadily.

The Mission relies entirely for support upon voluntary contributions.

BRIEF MENTION.

QUARTERLY BULLETIN EAST CHINA CONFERENCE. *American Baptist Foreign Mission Society, September, 1920.*

The Annual Reports and Minutes of the Conference held at Mokanshan, August 22-28, 1920.

FRIENDS' FOREIGN MISSION ASSOCIATION. *Report for 1919.*

This is the Fifty-third Annual Report and Statements of Account presented to the Annual General Meeting of Members, held in London, March 25th, 1920, and contains interesting reports of the work in India, Madagascar, Syria, China, Ceylon, and Pemba.

TEN WEEKS. (*The Journal of a Missionary.*) By HARVEY REEVES CALKINS. *The Abingdon Press, 150 Fifth Avenue, New York. Price 50 cents.*

This is a transcript of a journal kept by Dr. Calkins during a remarkable revival in Cawnpore, India, in 1909.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION, 1918.

This volume contains many articles on special scientific subjects. A useful adjunct to college science laboratories.

HANGCHOW.

This is a well-illustrated booklet describing the Christian activities of Hangchow as seen from the viewpoint of the Hangchow Union Evangelistic Committee. A helpful document to be put in the hands of those interested in union work.

SCRIPTURE CALENDAR FOR 1921. Compiled by H. RUCK, Hinghwa, Kiang-shu. (Date-block $4\frac{1}{4}'' \times 7\frac{1}{4}''$.) The Mission Book Company, Shanghai, and all Mission Book Depots throughout China. 60 cents.

In addition to the customary dates in Chinese and English, there is for each day a carefully selected Scripture text from the Mandarin Bible and a short exposition, story, or poem, the latter having been contributed by Chinese Christians, or being adaptations from Christian writers of other lands.

(By special arrangement educational text-books will hereafter, as a rule, be referred to the *Educational Review*.—RD.)

Correspondence

GUARDING AGAINST SCHISM.

To the Editor of

* *The Chinese Recorder*.

DEAR SIR:—I would heartily endorse the appeal for charity of judgment on both sides by Rev. J. H. Stanfield. May I suggest, however, that some terms are being constantly misused in discussion, and some labels misplaced?

1. The true Conservatives in Theology are of course our Roman Catholic friends.

2. The true Liberalism is traditional orthodox Protestantism, or its synonym, Old Theology.

3. New Theology, or Modernist Higher Criticism, is not Liberalism at all. As banishing Divine authority in religion and as the most subtle and sinister solvent of Christian faith now in the world, its proper name is anarchy, and when it becomes militant, as it threatens to do, theological Bolshevism will not be too hard a term.

4. The true Old Theology is never afraid of light. That is an old tag of its foes. New Theology must actually, by a curious nemesis, bear that stigma. It tries to frighten discussion

with the ogre of "Schism." Its pulpits at home have subscribed agreement to exclude evangelical preachers. It declines fresh guidance from present scientific progress.

5. Our brother says that our fathers were not able to bear the things they believed. They seem to have thrived on them, anyhow, if we are to judge by the monumental work they achieved in the Protestant emancipation, and everything that flowed from it.

6. Do we not see, as by divine appointment, the clearest affinities between the respective theologies and the ages in which they appeared. Roman Catholicism with its Dark Ages—the Old Theology of the Reformation with its great political renaissance—and then the solvents, the infidel Higher Criticism (I distinguish it from the true sort) with its fatal fruit; the human mind, with its anchors and mighty spiritual motives all gone, sinking in despair at the political wreck resulting. Surely, of Theologies, by their fruits ye shall know them.

7. Our Lord said, "If ye believe not Moses' writings, how shall ye believe My words?" That is, He denies the title of disciple to those who refuse to

accept the whole Book. Was this to promote Schism?

8. What does our brother mean by a successful evangelist? Does he mean men who produce their like?

Yours faithfully,

C. H. COATES.

China Inland Mission,
Chowkiakow Ho.,
October 30, 1920.

THE BIBLE UNION.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Having accepted—though after considerable hesitation and thought and prayer—the office of Vice-Chairman of the Bible Union, it seems my duty to make some answer to the strictures found in your issue for October. Let me, in the first place, say that all who were associated with me in this movement in Kuling will bear me witness that my utmost endeavour was given to eliminate anything in the programme which seemed like “Heresy-hunting,” or was calculated to grieve any whom the Lord has not grieved. Still I do not profess to have ever believed that this movement could be carried on without calling forth opposition,—as I said in Kuling, “This means War.” The object of this letter is not to deny but to justify this result.

And, first, let me ask how, or why, the onus of this situation is cast upon the Bible Union? As you know, until very recent years, practically the whole missionary body was on the conservative side. But gradually, and in ever increasing numbers, men of the new learning

have been pouring in like a flood, until those of the old way of thinking are in danger of being submerged. In this case, who are the aggressors? the waves of the sea? or the men who try to cast up a bank around their ancient heritage, and specially around the sheep-fold which has been committed to their care?

I readily admit that there are many amongst those more or less affected by this new learning with whom we should wish to live in peace; men whose worst fault is that they are illogical, and do not see where they are drifting, and that by their action they are leaving the gateways they ought to guard open to the enemy. If it were only a question of how many various portions and authorities may have been incorporated in the Books of Scripture as we now have them,—even though these authorities were so numerous as to be marked severally by all the letters of the alphabet,—these older forms of criticism, however vain, foolish, and practically impossible, might still be considered comparatively harmless, as indeed might the division of certain prophetic books between two or three authors. But the criticism against which we have set ourselves is an altogether different thing, and one the seriousness of which neither of your correspondents, nor yet your Editorial, seems even slightly to have apprehended. You rightly give us pause, when you say these discussions may obscure the Face of Christ;—but the danger which we fear is even more serious and more solemn,—lest by this newer medium of vision that Face should be more marred than any man, and His form more than

the sons of men, and when we should see Him there should be no beauty that we should desire Him. They have taken away my LORD, and I know not where they have laid Him.

It may seem a small matter to give up the first eleven chapters of Genesis but how much of Paul's theology goes with them? Deny the headship of Adam, and where is the headship of Christ? "As by one man's disobedience many were made sinners, even so by the obedience of One shall many be made righteous. . . . As in Adam all die, so in Christ shall all be made alive." Again, should the story of Abraham be counted as a myth, what becomes of the claim of Him Who linked His own unbroken consciousness of an eternal life with the facts of Abraham's history, "Before Abraham was I AM"? David in spirit called Him Lord, says the Master: David said nothing of the sort, say the critics. The fifty-third of Isaiah is one of the clearest statements of substitutionary suffering. The critics say it applies to suffering Israel, in contradiction to the clear statement of Philip in the Acts, and what is less frequently noted, of our Lord Himself: "This which is written must be fulfilled in Me, He was reckoned with the transgressors, for that which concerneth Me hath fulfilment."

Then to come to the New Testament, a Dean of the Church of England lately said that Paul side-tracked Christianity by his doctrine of Justification by Faith, and all this School treats Paul as a fallible teacher. And Christ Himself is said to have been born in the ordinary way; to have been a child of His Age, subject to its prejudices and mis-

takes. Some of His teachings are called erroneous, and some of His miracles impossible. His death did in some way pave the way for human repentance and forgiveness, perhaps was the only sufficient power to produce repentance; but was in no sense substitutionary or expiatory. A Wesleyan professor has just said there is no Expiatory Sacrifice in either the Old or New Testament. The Resurrection of Christ is pronounced doubtful and the resurrection of His people reduced to a figure of speech for a renewed life in a spiritual body.

The Gospel which we received, by which also we were saved, is taken away, and something altogether different, but outwardly like it, is put in its place. They have indeed taken away our Lord,—and yet we are exhorted to maintain the unity of the Spirit in the bond of peace. Would I stand by and see a man murder my father? Shall I then keep silence whilst they trample down every tenet of the Gospel, and slay The Prince of Life? Rightly or wrongly, I believe this whole, skilfully adjusted system of negations to be of the Devil,—his masterpiece of policy in this twentieth century, and possibly the beginning of that Great Apostacy, which shall at length justify those strange words of our Master "When the Son of Man cometh shall He find faith on the earth." Holding these views, can anyone wonder if I hold the famous Term Controversy as child's play besides this later controversy, and hold the great questions of policy and order which are to come before the National Conference as infinitely inferior in importance. Even the division of the mis-

sionary body, so far from being a sin, may be a solemn duty. So, like Luther at Worms, I say, "Here I stand, I can do no other. So help me God." With all respect; and love to all who

love our Lord Jesus Christ in uncorruption,

Yours respectfully,

W. H. WATSON.

Yungchowfu, Hunan,
October 30, 1920.

Missionary News

SECURING ADEQUATE FAMINE RELIEF MEASURES.

About 15,000,000 people in Chihli, Honan, Shantung, Shensi and Shansi are threatened by starvation. Of these a little over half are in Chihli, the severity in the other provinces being in order given. To meet this appalling need \$2,865,000 are at present available. This at the rate of \$6.00 per capita—estimated sufficient to maintain one life until the wheat harvest—will meet the needs of 500,000 only. This is the conclusion of a conference of representatives from eight Famine Relief Societies which met in Peking on December 6, 1920. The relief funds in sight, therefore, must be multiplied something like thirty times to meet the need, which would mean about \$75,000,000! Furthermore to deliver this help within the next few months a small army of workers is needed; as to the actual number required no data are in hand on which to estimate. These helpers must come mainly from missions, churches and mission schools. There is already a movement for schools to close down to set the students and teachers free for this work. Care needs to be taken, however, that there is not a sudden superabundance now and a lack later when the task is more strenuous. To

meet efficiently this need immediate co-ordination of forces is imperative. A terrible responsibility is laid upon the Chinese Government which should have machinery adequate to this task. But the need cannot wait on this uncertain possibility. We are glad to see that this meeting took steps to secure the needed co-ordination. Their decision is given in the following minutes:—

"That since members of certain relief societies have expressed a desire for the United International Famine Relief Committee of Peking to serve in co-ordinating the following activities: (1) regular reporting on appropriations; (2) appeals for workers, foreigners, missionaries and Chinese and students and teachers from mission institutions; (3) transportation matters including passes for famine workers, supplies, sundry orders, grain, etc.; (4) records, accounting and auditing with a view to reducing as far as possible the danger of dishonesty; (5) the prevention of competition in the purchase of grain; (6) an anti-typhus campaign;

This meeting requests that the United International Famine Relief Committee of Peking take these matters in hand and provide such secretarial staff as will insure efficient management of the same."

It was also voted:—"That in the opinion of this meeting funds received from abroad in response to the appeal to the churches may best be administered by a committee composed of one missionary representative from each of the four principal relief societies, viz:—Peking International, Tientsin International, Shantung Provincial Foreign Auxiliary, and Honan Provincial together with Dwight W. Edwards as convener and that the funds should be remitted to such a committee."

To secure funds urgent appeals were sent to churches in Canada, Great Britain and the United States. This appeal was also sent to the Lord Mayor of London. Dr. Mott was entreated to take the lead in the United States campaign. To offset the typhus danger an effort has been made to get the Council on Health Education to take up an anti-typhus educational campaign. It was pointed out that in the famine of 1910-1912 the number of persons who died of typhus fever was very great.

As far as our information goes this famine is the most urgent single need now before the world. We are glad to see these beginnings towards adequate plans for staff and funds and the indispensable co-ordination of forces.

PRACTICAL INDUSTRIAL EDUCATION FOR CHINA.

Educators all over China to-day are becoming vitally concerned with the question of how to face her big problem of Industrial Education.

Much of the unrest and chaotic condition of society to-day has found its initiation in her unsolved industrial problems. The very definite trend of world

society is toward INDUSTRIAL DEMOCRACY. But what does this mean and how shall it be brought about? Society, the great TEACHER of the boys and girls of this generation, is entering its plea that the new generation take what is good out of old plans and methods, profit by her sad experiences and mistakes, and *reconstruct* and *create* new plans, that will make for bigger and happier living. If there is any place in the world to-day where this plea should be most emphatically heard, it is in China.

We shall certainly never get very far in China in supplying her educational or industrial needs, so long as we follow in the dangerous, unnecessary and wasteful footsteps of the West, in the instruction given in the primary grades at least. Boys and girls in China can already do a great many things whereby to earn a living. Training them to do more or less as the case may be, quite probably less, may make their condition worse rather than better. Newer and better machinery may be introduced into China and pupils be taught to operate them with the greatest skill, but they may thereby become mere cogs in the great wheel, members of crowded factories or "sweat-shops," and even be proud to think themselves on a level, in so far as making a living is concerned, with their brethren in the so-called ideal industrial system of the west.

Put in other words, knowing how to live is more important than knowing how to earn a living. Our primary duty, therefore, in every school established in China, is to teach our pupils How To Live, and along with it how to earn a

better living than they are now enjoying. Let us call these schools industrial schools if we desire, centered, for want of a better name, upon the *study of the industries, food, shelter and clothing*. In them students will be given an intelligent and appreciable understanding of their present surroundings and needs, by studying the progress and achievement that their own people and all other peoples of the world have made in controlling the production, distribution and consumption of the same.

The school will do this not by doing away with or neglecting the other angles of the triangular curriculum—the *humanistic* and the *scientific*—but with their help. It will also not burden the present curriculum, but rather enliven it by supplying it with newer and richer and more interesting material and make its tasks more pleasant because more gratifying to human wants. A systematic course in the industries will bring about more unified and more closely correlated courses in the curriculum that will not only give rise to concrete problems in mathematics and natural sciences, but will through the practical character of such problems incite children to find the surest and most business-like way of solving them. In *nature study* we shall find a real place for the elements of agriculture and forestry, no longer a book—or separate—course, no mere meandering in the scientific field, but definite attention to those occupations concerned with the production of materials good for *food, clothing and shelter*. The growing of any crop, even in a window garden, will epitomize the farmers' labors in tilling the soil, supplying plant food, utilizing light, heat, and

overcoming disease and insect pests and reaping. The descriptive phases of each industry, transportation, trade, the locating of mines and methods of mining the ores or raw products will all put new life into *geography*. *Handwork* will no longer be a mockery or something to be done for the sake of doing. In studying the textile processes in connection with the need of clothing, projects of carding, weaving and spinning may be carried out in simple ways and illustrated by reference to actual contemporaneous operations or the practices of primitive people, thereby correlating with a genuinely motivated course in *history*. Unlimited opportunities in handwork and correlation of all the subjects is furnished in the study of the fundamental processes in the manufacture of the four staples, wool, cotton, linen, and silk.

To do this work systematically will require changes in our present curriculum. There are two ways in which this might be done. Three subjects that are now taught separately, manual arts, domestic science and domestic art can be united and taught as one separate subject—industrial arts. But it would be better to correlate this work with all the work of the curriculum, by organizing this into four or five separate groups or periods.

Note.—Such a curriculum and detailed syllabus was last year prepared, translated and printed (Chinese and English) in booklet form, for the day-schools of Nanchang city. It has recently been adopted for use in all the Lower Primary Schools, both boys and girls, of the Methodist Episcopal Church in Kiangsi Province. The School of Education of Nanchang Junior College is editing text-books in Chinese, based directly upon this syllabus. These will be mailed to any address on receipt of twenty

cents, by application to the registrar of Nanchang Junior College, or by sending to the Mission Book Co.

E. L. TERMAN.

CHINESE TRACT SOCIETY.

The Forty-second Annual Meeting of Trustees was held on December 9th.

The general secretary reported that the total income of the society was \$5,356 90, and expenditure \$7,330.48.

The circulation during the past year was under that of the previous one which was one of the lowest in the history of the society.

New issues amounted to 39,000 copies. Thirty-one reprints totalled 484,000 copies or 4,426,318 pages.

The society's magazine "The Illustrated News" had a total circulation of 15,600 copies during the past year.

The total circulation was 446,807 copies or 5,386,359 pages.

The chief item of interest was a scheme of amalgamation with the Religious Tract Society of North and Central China, Hankow.

In the foreword of the society's report for 1918-1919, the hope was expressed that the coming years would show a brighter side to the society's position; and it was hinted that some steps were in contemplation with a view to bring about this brighter condition.

A good deal of thought was given to this matter during the past year, and several meetings were held to discuss the position and future prospects of the society. At the annual meeting of the Trustees it was agreed that the Board of Directors be authorized to proceed with and complete the amalgamation scheme which will, if con-

summated, bring the society into line with the other societies at work in China. A small committee is now at work on the details, and it is hoped that the next annual report will announce the fulfilment of this scheme.

EDUCATIONAL MEETING.

The Eighth Annual Meeting of the East China Christian Educational Association will be held in the Union Church Hall, 3 Soochow Road, Shanghai, February 15th, 16th, and 17th, 1921.

The outstanding subjects to be discussed are as follows:

February 15th (Morning Session): The President's Address: The East China Christian Educational System.

(Afternoon Session): Recent Tendencies in Physical Education and their Application to Chinese Education, Mr. C. H. McCloy. Practical Methods by which a Student who is without Funds may be Assisted in Securing an Education, Rev. F. H. Millican.

February 16th (Morning Session): Reports of Committees: Committee on Teaching Chinese in Middle Schools, Rev. Lowry Davis.

Committee on Social Service, Rev. W. P. Roberts.

Committee on Agricultural and Industrial Education, Prof. J. L. Buck.

(Afternoon Session): Radical Thought among Chinese Students, Rev. R. Y. Lo, Ph.D., and Rev. Paul Hutchinson, in collaboration.

February 17th (Morning Session): Reports of Committees:

Committee on Teachers' Institutes and Normal Schools, Rev. J. M. Espey.

Committee on Government Recognition of Mission Schools, Rev. E. H. Cressy.

Gleanings from Correspondence and Exchanges

The appropriations of the Board of Foreign Missions of the Methodist Episcopal Church for the work in China during 1921 has gone beyond \$750,000.

The Association Fellowship Calendar, published by the Young Men's Christian Association of China, shows that there are now thirty places that have City Associations in China.

At the Shanghai Baptist College, on Sunday, December 12th, thirty-six decisions were made for the Christian life; at Hangchow on the same day, forty-nine decisions were made.

The boys' work in the Shanghai Association is having a phenomenal growth and is touching the very outer edges of the city. The last map Mr. Clark has made shows almost fifty centers outside of the central building, where boys' work is being conducted. 3,500 boys are involved.

Evangelism in its highest sense means "making Christ known." Preaching, in the main, makes Christ "heard"; but the Hospital actually does more, and makes Christ "known," providing, as it does, the all-important element of practice in the ministry of love to those who are suffering.

—Dr. D. M. GIBSON,
C. I. M. Hospital, Kaifeng.

Attention is called to the issue of two more illustrated Bible posters in Chinese character and National Phonetic. The posters are printed in red and black.

The illustrations and texts used show the Bible as "Bread" and as "Water." Order from the Literature Department of Stewart Evangelistic Fund as Committee No. 27 C and D, price 4 cents each.

Dr. Henry Fowler, one of the foremost leprologists in China, and Honorary Superintendent of the Leper Asylum at Siao-Kan, Central China, has now been appointed Secretary of the Leper Mission for Eastern Asia, with headquarters in Shanghai. While his work will be primarily in China, his assistance and advice will be available in connection with work generally among the lepers of the Orient.

Recently a notable meeting was held in Foochow of people interested particularly in work with boys. It is proposed to put in use a course of study for training leaders for boys' club work. Possibly an elective course of this sort will be offered in the Fukien Christian University, where during this fall term there has already been a marked advance in work among boys as a part of the Civic Welfare Practicum which is required of Freshmen and Sophomores.

For the first six months of the year the circulation in China was 654 Bibles, 3,986 Testaments, and 685,919 Portions, being a total of 690,559. This is an increase of 154,683 as compared with the same period in the previous year; but it is much below the previous levels, owing to it having been necessary to restrain the circulation because

of the two factors in the situation named above, namely, cost of production and loss on exchange.—*Quarterly Record*, National Bible Society of Scotland, October 1920.

One hundred lepers are being cared for by the C.M.S. Medical Mission in Foochow. At present only two of these are receiving the new method of treatment which has proved so successful in India—sodium gynocardate. All are anxious for the treatment but the expense prohibits such extensive service at present. Some needs of the dispensary are old linen, butter muslin and bandages three inches broad and ten feet long. In the twelve years since the work began, a fine church, dispensary and a healthy house for the boys' boarding school have been erected. The next goal is a small hospital. An appeal is made for funds to extend the work.

We note the following in the report of Mr. E. J. Woodberry, Senior Secretary, Chinese Army Y.M.C.A., Pogradichnaya, Manchuria: "We greatly rejoice to be able to report the first real 'fruit' in five decisions for Christ during the past week."

Further we note in connection with the Army Work, from the Army and Navy Report for August, the following paragraph: "3 (58) religious services; 47 Christian Interviews; 16 (13,780) movie shows; 84 attendances at library; 49 (505) educational classes; 17 (207) basket ball; 4 (90) volley ball games; 5 (185) mass athletic games. There were two track events with 16 men competing." "The Chinese Army Work is now being conducted in several centres, among them Ni-

kosk, Pogradichnaya in Manchuria, Harbin, Peking, Tientsin, Hankow and Nanking.—Y. M. C. A. Fellowship Notes.

On Friday, December 17, 1920, more than three hundred members of the Shanghai Jewish community welcomed Mr. Israel Cohen, the Zionist Envoy who is on a tour of the Far East. The purpose of this visit is to explain the decisions of the Peace Conference, to extend and strengthen the Zionist Movement and to raise money for the reconstruction of Palestine. During Mr. Cohen's visit to Australia and New Zealand, £80,000 were contributed. In order to carry out their great scheme of reconstruction, £25,000,000 must be raised. Shanghai's contribution is about £23,000. In view of the fact that during the past few years 180,000 Jews have been murdered in Russia, it is felt that this scheme should be carried out as speedily as possible. They want an influx of 30,000 Jews into Palestine in twelve months in order to develop the arts, crafts and sciences of the country.

As a result of an effort made by the Executive Committee of the Union Normal School for Young Women at Chengtu last spring, twenty members from eight different missions were appointed to work out plans for a Woman's College in West China. It has been suggested by this Committee that the institution be founded at Chengtu in co-ordination with the West China Union University, in which case only \$250,000.00 will have to be raised to start the institution with not less than thirty-five students and eight teachers. In case the plan to

co-ordinate with the University is not adopted, this amount will have to be raised to \$300,000.00. Until recently, there has been no need for an institution of college grade for women in this great western district but now this condition is rapidly changing. Last year thirteen girls went from Chengtu to Peking and Nanking for college work, and great interest is now being manifested in this proposed institution which the Committee is hoping will soon be a reality.

It is reported that in the Sz-Yap Section alone there are 2,000 destitute lepers. While such relief as was possible has been given by Rev. John Lake of the South China Mission of the American Southern Baptist Convention, it has long been evident that to meet the need adequately, something on the lines of a large settlement would be necessary. With this in mind, a tour was recently made of the islands lying off the coast of Canton, and one, about seven miles long and four miles wide, selected for a Leper Colony. Dr. Wu Ting Fang, who has been interested in the project from the beginning, has generously paid the entire cost of the island (\$5,000), which is to be held in trust by a local committee of Chinese Christians. Plans are now being made for the Settlement, which it is estimated will cost from six to seven thousand dollars gold, and it is hoped that a substantial part of this will be forthcoming from friends in America. In the meantime the relief work in the Sunning District is being continued.

The date of the National Christian Conference has been

postponed to the last week of April 1922. This action is due to the facts that leaders at the Home Base advise it and the need of time to properly complete and study the survey and make arrangements for the personnel and work of the five commissions proposed. This delay will give time for more adequate preparation of the Church in China and enable the Church at home to get past the period of depression which has followed the war. It will furthermore give time to measure the effect of the recommendations of the Lambeth Conference on Christian Unity and understand the plans for international missionary co-operation which it is hoped will result from the first meeting of the International Missionary Committee arranged for the fall of 1921. This National Christian Conference is the most significant event promised for the next decade of Christian work in China and too much time and thought cannot be put into it. To lay out a program commensurate with the task of the next decade in China, the Christian forces must measure that task before the Conference. It is hoped also that sectional conferences will be possible now that there is more time.

The following resolutions were passed by the Peking Missionary Society on November 5, 1920.

1. That we members of the missionary community, Peking, make such re-adjustments in our mode of living as will enable us to give monthly for at least the next seven months to the extreme limit of our ability for famine relief. That in so far as we have power we urge a similar reduced scale of living for all

foreigners residing in Peking and China.

2. That we stand ready to make such re-adjustments in our regular program of works, as will permit our making available for famine relief service, the maximum number of workers, even though so doing may involve temporary suspension of many important activities.

3. That we cable our various Mission Boards information of the exact conditions, and urge them to take up with their respective governments and voluntary relief societies such as Red Cross and other agencies, the need for generous financial aid.

That we likewise request the various foreign legations in Peking to make further representation to home governments and that in particular we send word to Mr. T. W. Lamont, chairman of the proposed new consortium, urging the consortium to give appropriate co-operation.

4. That these resolutions be given publicity in the press, and we send copies direct to other missionary associations of the country, urging them to take similar action.

Mr. S. C. Harrisson, Honorary Secretary, Shansi Famine Relief Society, desires publication of the following urgent appeal:

At present it is estimated that there are some 100,000 people on the verge of starvation. Every moment's delay is adding to the death roll in those districts most seriously affected. Before long we shall have 800,000 to 1,000,000 to provide for, since in many districts the food supply is running short every day and before the winter is out these too will be destitute.

To meet this tragic situation our Society has only about \$250,000 in hand—scarcely enough to provide for six weeks ahead. **WE NEED ANOTHER TWO MILLION DOLLARS URGENTLY.** No lives need be lost if there is a hearty response to this appeal. We confidently hope, therefore, that all who are able will come to our aid, and we assure our subscribers that we will do all in our power to insure their contributions being used to relieve the sufferers. The workers are honorary and the Committee consists of both Chinese and foreigners.

At present rates five dollars will approximately keep one man from starving till the spring harvest. We hope that no one will turn down this appeal if they are in a position to help.

Subscriptions should be sent to Mr. C. C. Wu or Rev. T. E. Lower, Honorary Treasurers.

As a sequel to the meeting on famine relief as given elsewhere, another group met at Shanghai on December 29th to take further steps. It was announced that the Protestant Churches in the United States are to coöperate with the President's China Famine Relief Committee. The funds received by this Committee will be forwarded through the U. S. Department of State to the International Famine Relief Committee in Peking. The cablegram which brought this information raised the question of emergency or designated funds and it was decided to recommend that all undesignated gifts should be sent to the International Famine Relief Committee in Peking and that designated gifts, when preferred, may be remitted through the Associated Mission Treasurers, to a missionary committee appointed in China, representing the leading missionary societies at work in the famine area.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

BIRTHS.

SEPTEMBER:

30th, at Foochow, to Mr. and Mr. R. G. Gold, a daughter, Mary Elizabeth.

OCTOBER:

9th, at Changsha, to Mr. and Mrs. Ray C. Roberts, a son, Robert Rewalt.

20th, at Moukden, to Mr. and Mrs. John Stewart, a daughter, Alison Georgina.

23rd, at Taiyuan, to Mr. and Mrs. Roger D. Arnold, a son, James Tracy.

NOVEMBER:

14th, at Swatow, to Dr. and Mrs. A. Wight (E.P.M.), a daughter, Marjory Helen.

27th, to Mr. and Mrs. W.C.D'Olive, Tsining, Shantung, a daughter, Dorothy Covington.

DECEMBER:

7th, to Mr. and Mrs. C. V. Reeder of the American Presbyterian Mission, Weibhsien, Shantung, a daughter, Mary Ruth.

DEATH.

OCTOBER:

21st, at Foochow, Mary Elizabeth Gold, daughter of Mr. and Mrs. R. G. Gold.

ARRIVALS.

OCTOBER:

21st, from U.S.A., Mr. and Mrs. R. H. Stanley (ret.), Y.M.C.A.

NOVEMBER:

19th, from England, Miss R. M. Ford (ret.), Miss E. G. Wray (ret.), Miss D. Ballard, Miss G. M. Jackson, C.I.M.

22nd, from England, Mr. and Mrs. R. Weller and children (ret.), Miss

G. C. Davey (ret.), C.I.M. From Australia, Mrs. E. G. Bevis and child (ret.), Miss P. M. Deck (ret.), C.I.M.

24th, from U.S.A., Miss M. Andrews, Miss J. Payne, Miss P. Loftin, Miss B. Brown, Miss A. Cole (ret.), Mr. and Mrs. J. M. Turner, Pentecostal Holiness Mission.

26th, from New Zealand, Miss M. Woods, C.M.S.

DECEMBER:

1st, from England, E. Thompson, G. B. Jackson, G. Vinden, C.I.M.

5th, from U.S.A., Miss C. A. Potter (ret.), Dr. and Mrs. J. Y. Lee and child (ret.), Y.M.C.A.; Florence Brown, Lelia Hinkley, Y.W.C.A.; E.G. Bevis (ret.), C.I.M. From Canada, Rev. L. C. and Mrs. Whitelaw and children (ret.), Miss M. B. Lindsay, C.I.M.

6th, from U.S.A., Mrs. M. Booker, P.A.W. From Canada, Miss E. Steeds, P.A.W.

9th, from U.S.A., Mr. and Mrs. Walker and children (ret.), P.E.

17th, from England, Miss E. M. H. Batchelor (ret.), C. M. S.; Rev. F. S. and Mrs. Joyce (ret.), C.I.M.

DEPARTURES.

NOVEMBER:

20th, for U.S.A., Mrs. A. O. Loosley, C.I.M.

22nd, for England, Dr. and Mrs. G. E. King and children, C.I.M.

DECEMBER:

5th, for Manila, Mrs. F. R. Graves, P.E.

7th, for U.S.A., Rev. J. G. Magee, P.E.

11th, for U.S.A., via Europe, Dr. and Mrs. E. M. Merrins, P.E.

17th, for U.S.A., Mr. and Mrs. V. Renius, and child, S.A.M.

18th, for U.S.A., Mr. and Mrs. R.F. Wilner and child, P.E.

19th, England, via U.S.A., Rev. and Mrs. G. W. Coultas, C.M.S.

